

A MOTIF-INDEX OF ABNORMALITIES, DEFORMITIES AND
DISABILITIES OF THE HUMAN FORM IN TRADITIONAL NARRATIVE

Lynn Rosemary Holden

PhD

University of Edinburgh

1988



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Abstract

This work is a motif-index of abnormalities, deformities and disabilities which identifies, isolates and arranges pertinent tale elements within a system that permits a network of cross-references between a motif and the reason for its presence in a tale, between different motifs relating to the same character, and between different reasons for the same motif. An abnormality, deformity or disability qualifies as a motif in this index when the subject, first of all, features at least some aspect of the human physiognomy and, secondly, is part of a traditional narrative, excluding therefore, as much as possible, figures of speech such as metaphors. The motif-index is divided into two main sections; the first part lists the abnormality, deformity or disability, arranged according to the parts of the body affected, the type of deformity and the type of being thus afflicted, while the second part gives the reason for its appearance in the narrative. This second section is divided into five principal parts, classifying the reasons for a motif as a result, a means, a symbol, a tale element or a part of etymology. The motif-index is applicable to all traditional narratives - and is indeed intended as an instrument for comparative studies - although for reasons of time and space the material included here is confined to Jewish narrative in, or relating to, the Bible, dating from, roughly, 1000 B.C. to A.D.1000. The sources include the Old Testament books themselves, the Pseudepigraphal books, and the main Midrashim.

I declare that this thesis has been composed by
myself and that the work presented here is my own.

Lynn Holden

Introduction

"In the kingdom of the blind, the one-eyed man is king" runs a familiar saw. Other curious expressions: "Walls have ears", "He has eyes at the back of his head", "He has two left feet" manifest the same preoccupation with deviations from the human form. It is the nature of proverbs to employ a symbolic language which imaginatively, and therefore powerfully, presents an abstract idea. Expressions frequently use a similar figurative language, while riddles cloak the familiar in a fantastic or poetic image. Witness the following description of a one-eyed seller of onions:

"He had two ears and only one eye, he had two feet and twelve hundred heads, a back, two hands, a belly, two shoulders and sides, a neck and two arms".¹

In contrast to these symbolic literary modes, traditional narratives, whether myths, legends or folktales, are to be taken literally, at least for the duration of their presentation. Whatever their moral or symbolic implications, in them the fantastic is a fact, and the extraordinary is the norm: in the kingdom of the two-eyed, the one-eyed man may well be king.

Whether the intention of a genre is to generalize a multitude of particular cases, elucidate, confuse, or transform the world, it is remarkable how frequently a fantastic anatomy fulfills the aim of the storyteller. "The body", observes the surrealist artist Hans Bellmer,

"is comparable to a sentence that invites us to disarticulate it, so that, through a series of endless anagrams, its true contents may be recombined".²

It is evident that a vigorous imagination - and an unceasing delight in its application - is the principal source for many of the abnormalities of fictional characters. The imagination, however, is not without its sources, many of a prosaic kind. Deformities and disabilities are frequent in the natural world, a result of accident, disease or birth defect. F. Gonzalez-Crussi, a pathologist with a lively interest in teratology, observes: "There are human beings with one eye in the forehead, without nose, or with 'flippers' in place of limbs... children covered by a scaly integument that...resembles that of a fish;...double-headed, four limbed creatures...mouthless individuals".³ In a fascinating chapter, he argues that the Egyptian gods Ptah and Bes were afflicted with achondroplasia, the most common form of human dwarfism and that, rather than abhorring such deformities, the Egyptian society of the time believed that "...a congenitally malformed being maintain[ed] a special relationship with the Great Unknown - call it demon, deity, chance or genetic aberration..."⁴ Many of the motifs in this index clearly derive from such medical aberrations. Even such an archetypal motif as the twinship of Jacob and Esau, and Esau's blood-red colour at birth, has a parallel in the medical condition called "twin to twin transfusion syndrome".⁵

Less spectacular, though more common, are the disfigurements caused by diseases such as smallpox, polio and leprosy, or by accidents resulting in the loss of an organ, in burn marks or scars. The Jewish material collected here generally views the deformities caused by diseases in a negative light, judging them to be a punishment or a retribution for some evil act, committed however unwittingly, and not a misfortune. Conversely, the disappearance of a normally permanent disfigurement or disease can be safely attributed to divine favour.

Some of the deformities in traditional narratives may well be related to the impairment, not of the body itself, but of the body image as a result of mental disturbance caused by cerebral damage or diseases such as brain lesions and cancer.⁶ It has been suggested that the familiar and widespread motif of the unilateral figure has such origins.⁷

Psychologists consider certain images of deformity to be projections of inborn or acquired mental pressures or tendencies. The fear of castration, for example, is thought to be responsible for that aggressive motif of the toothed vagina, while "the desire and pursuit of the whole" provides the inspiration for the image of the androgyne.⁸

Mutilation as a result of an accident, or inflicted upon self or others, requires no further discussion here, except that which is an intrinsic part of ritual. In fact, many of the motifs in traditional narratives bear some

relation to the rituals practised by the people among whom they are current, or the memory of rituals practised at one time. Rituals in which mutilations play a crucial role are well documented by anthropologists, historians, travellers and other observers. The reason for the practise of mutilation may be given in an etiological myth, it may be given by members of the society involved, or it may remain an unspeakable subject to them; the observer will add a theory of his own, whether from a psychological, social-anthropological or historical perspective, which may be superimposed upon, explain or flatly contradict the society's own understanding. Thus it has been suggested a ritual mutilation can be a substitute for or a relic of human sacrifice, a symbolic death, a magical act, a payment for superior powers, an appeal for divine sympathy, a mark of distinction, a test of endurance, or a seal upon a social or religious allegiance.⁹ The mutilation, which may take the form of a brand, a tattoo, the removal of a tooth or a finger, but most often of the foreskin, may be practised upon all the members of a society, upon the males only, upon a select group, or upon certain chosen individuals. Most commonly it is an intrinsic part of a rite of passage.¹⁰ Ritual mutilations such as circumcision (ubiquitous in the material presented here) are invariably judged positively.¹¹ As a special sign of distinction, certain patriarchs are even born mutilated.

An important source for the deformities of characters

in traditional narratives can be found in the reports of the existence of "monstrous races", those creatures who, living distantly in time, place, or state of being, embody the very notion of "the Other". While in specific cases the myopic observer may have confused a man on horseback with a centaur, or viewed a man with an ornamented shield or chest armour as a member of the Blemmyae (men with faces on their chest), these stories are too seductive and widespread to be attributed to confusion alone.¹² In fact, they would seem to represent the very essence of the folktale. Just as in a game of "Chinese whispers", each story, as it travels, produces another story which, in turn, produces a third, and so on, and whether the ultimate source of a particular story is another story, taken at face value, a garbled piece of information, a description of statuary, or a mistranslation of a written text, is perhaps of less importance than the fact that it is the natural proclivity of the human mind to invest all its imaginative powers in the unknown, which is responsible for its transmission.¹³

These deformities can take several forms. The first of these is that of reversal, or inversion.¹⁴ In Jewish legend, for example, the dwellers of Paradise walk on their heads. The second is that of an addition of, or replacement by, animal features. Anah, when he goes to pasture his father's asses in the wilderness, meets beasts, from the middle down in the shape of a man, and from the middle up resembling an ape, and with a tail

reaching from the shoulders to the ground. Finally, human features may be enlarged or reduced in size, removed or multiplied in number, or exchange places on the body. The Cainites, for instance, whose locality varies from legend to legend but is always beyond the horizon, are depicted as giants and dwarfs with two heads.

A fourth source for the abnormalities of characters in traditional narratives can be found in symbolism. Symbolism, of course, plays an important role in all aspects of the generation of narratives, particularly those that can be explained as resulting from psychic pressures or ritual, but here I mean the utilization of what may be termed "natural symbolism": the attribution to certain individuals or groups of those elements from the natural world which excite wonder, fear or awe in order to express their special status, power, quality or origin.¹⁵ Thus, luminosity is associated with perfection and righteousness.¹⁶ When Moses is born, he fills the house with light. Hairiness is associated with bestiality: thus the evil Cain and Esau, as well as the demons, are said to be hairy all over. The natural symbolism of stature is ambivalent. To indicate their greatness, kings stand head and shoulders above their subjects; but adversaries are giants to indicate the courage of the hero who fights them. Jacob's loins are huge because he is a powerful patriarch; but that the penes of the Egyptians are huge merely reveals their carnal nature.

According to certain theories, natural symbolism also

operates on a more abstruse level. For example, the deformity of a character may point to his role as a mediator between opposing forces of nature or modes of being (Lévi-Strauss), to his social status (Dumézil), or to a state of disorder, both threatening and powerful (Douglas).¹⁷ Since I am concerned with the function of deformity within narratives, not with the function of the narrative within society, this is not the place to elaborate or criticize these theories.

Finally, certain deformities may be a part of an etiological myth or legend, or may be invented to illustrate certain philosophical or theological concepts.

Considering the extraordinary variety of sources from which particular abnormalities, deformities and disabilities of characters in traditional narrative may derive, and the equally extraordinary number of functions these deformities may perform within particular narratives, it is difficult to envisage a comprehensive theory. There are two principal reasons for the construction of a motif-index of the subject.

1. Although characters with some kind of abnormality, deformity or disability are so familiar a feature in traditional narratives as to be almost characteristic, there has been no synoptic survey of the subject. There have been studies of individual motifs, usually of their historical development or geographical distribution within a limited region or specific culture, but sometimes in a wider context.¹⁸ There have been studies of individual

characters as well as studies of certain types of beings, such as monsters, hybrids and angels.¹⁹ There have been studies of pictorial iconography.²⁰ The present survey, though necessarily limited in scope, should go some way towards the recognition of a more general area of study.

2. I have chosen the format of a motif-index, first of all, to allow an easy access to the whole range of motifs that occur within traditional narrative, the reasons for their occurrence, and the interplay between motifs and reasons, and secondly, to prepare a framework for the insertion of material from different cultures and regions and make possible comparative study. Stith Thompson's Motif-index of Folk Literature is of little use in this particular context for though it does include characters with deformities of various kinds, these are dispersed throughout the work in an arbitrary fashion, and, more importantly, omit the reasons or functions they perform within the tale. Hence the relationship between that work and the present one is an oblique one.

Scope and Format

This work is a motif-index in that it identifies, isolates and arranges pertinent tale elements within a system that permits a network of cross-references between a motif and the reason for its presence in a tale, between different motifs relating to the same character, and between different reasons for the same motif.

As a rule, only those abnormalities and deformities that are visible or apparent to the other senses are included. However, in the case of disabilities, this limitation would have led to ambiguity - blindness, for example, is often, but not necessarily, visible - and inconsistency - since one would have to include most cases of blindness but exclude deafness altogether. This motif-index consists, therefore, almost, but not entirely, of sensible abnormalities, deformities and disabilities.²¹

Several observations may be made at this point.

1. The abnormality, deformity or disability may be natural or fantastic, common or extraordinary.

2. What constitutes an abnormality, deformity or disability may be affected by cultural determinants. For instance, a white person may be considered an anomaly in a black society, or vice versa. It may also be affected by stereotyping. Where, for example, an old woman becomes the "loathly lady", she is regarded as exceptionally hideous instead of merely aged. In these cases, the narrator's viewpoint is the deciding factor.

3. To be included here, a character (or part thereof) must be, in some way, animate. Thus this motif-index contains a vital thigh-bone, an animated statue and a disembodied hand.

4. The abnormality, deformity or disability may be present at birth, acquired during life or after death, may be temporary or permanent, and may occur in a dream or vision within the narrative.

5. Abnormalities, deformities and disabilities in the subjunctive mode or the future tense are not generally included except in a few cases such as the Messiah and the Antichrist who are of such importance and described in such detail that they can hardly be omitted. A pretence of deformity may also be included.

6. Metaphors are not included, but similes sometimes imply a motif and must at times be taken literally. Consider the difference between the descriptions "he is white as snow" and "his eyes are like flaming torches". Both contain a motif, but whereas in the first case the comparative conjunction stands, and the simile simply means "he is extraordinarily white", in the second, the distinction between simile and description becomes quite meaningless: surely it means "his eyes emit flames". It should be added that the distinction between a metaphor, a simile and a literal description is often difficult to draw, and that, moreover, what frequently happens in this material, a metaphor from one text may be incorporated in a subsequent text as a description.

Only those subjects that feature some aspect of the human physiognomy appear in this index. Whereas a beast-man and even a wheel with human eyes are included, animals or fantastic creatures are not, except where they appear as the result of a transformation from a being with a human form.

By the term "traditional narrative" is meant myths, folktales, legends, fables, epics, sagas and ballads which have an identifiable scenario with a plot and development of action. Not included are works featuring no chain of events, but a static image or single event, such as proverbs, jokes and riddles.²² This motif-index is applicable to all traditional narratives - and is indeed intended as an instrument for comparative studies - although confined here to Jewish narratives in, or relating to, the Bible. The kinds of traditional narrative found in biblical material will be discussed later.

The motif-index is divided into two main sections; the first part lists the abnormality, deformity or disability, while the second part gives the reason for its appearance in the narrative.

Part One is divided into the various parts of the body, with certain limbs or organs being subdivided into their component parts. The principal parts are identified by a capital letter and the components are marked by a capital letter followed by a lower case letter, as follows:

- A THE BODY AS A WHOLE
- B THE SKIN AND FLESH

Ba	PERSPIRATION
C	THE BODY DIVIDED
Ca	VERTICAL DIVISION INTO RIGHT AND LEFT
Cb	VERTICAL DIVISION INTO FRONT AND BACK
Cc	HORIZONTAL DIVISION INTO UPPER AND LOWER
Cd	OTHER DIVISIONS
D	THE HEAD AND SKULL
E	THE HAIR AND BEARD
F	THE FACE
Fa	THE CHEEKS
Fb	THE FOREHEAD
Fc	THE CHIN AND JAW
G	THE EYES
Ga	THE PUPILS
Gb	THE EYEBROWS
Gc	THE EYELASHES
Gd	THE EYELIDS
Ge	THE CORNEA
Gf	TEARS
H	THE NOSE
Ha	THE NOSTRILS
Hb	MUCUS
I	THE MOUTH
Ia	THE LIPS
Ib	THE TONGUE
Ic	THE TEETH
Id	THE TONSILS
Ie	SPITTLE

If	THE VOICE
J	THE EARS
Ja	THE EARLOBES
K	THE NECK AND THROAT
L	THE TORSO
M	THE BACK AND SHOULDERS
N	THE BREAST
Na	THE MALE CHEST
Nb	THE FEMALE BREASTS
Nc	THE NIPPLES
Nd	MILK
O	THE ARMS
Oa	THE ELBOWS
Ob	THE WRISTS
P	THE HANDS
Pa	THE PALMS
Pb	THE KNUCKLES
Pc	THE FINGERS AND THUMBS
Pd	THE FINGERNAILS
Q	THE STOMACH AND WAIST
Qa	THE NAVEL
R	THE BUTTOCKS
Ra	THE ANUS
Rb	EXCREMENT
S	THE GENITALS
Sa	THE MALE GENITALS
Sb	THE FEMALE GENITALS
Sc	URINE

Sd	SEMEN
T	THE LEGS
Ta	THE THIGHS
Tb	THE KNEES
Tc	THE CALVES
Td	THE SHINS
Te	THE ANKLES
U	THE FEET
Ua	THE HEELS
Ub	THE TOES
Uc	THE TOENAILS
V	THE INTERNAL PARTS
Va	THE BONES
Vb	THE BRAIN
Vc	THE HEART
Vd	THE LIVER
Ve	THE LUNGS
Vf	THE INTESTINES
Vg	THE WOMB
Vh	THE MUSCLES
Vi	THE SPLEEN
W	THE BLOOD

Each one of these parts is subdivided into the following twenty-seven categories, marked by a numeral, indicating the type of abnormality, deformity or disability:

- 1 ABSENCE OF PART
- 2 PARTIAL ABSENCE OF PART
- 3 VITAL PART

- 4 PART IN UNUSUAL POSITION ON BODY
- 5 UNUSUAL NUMBER OF PARTS
- 6 ABNORMAL SIZE OF PART
- 7 PART FACING UNUSUAL DIRECTION
- 8 INVERTED PART
- 9 PART OF OPPOSITE SEX
- 10 UNUSUAL EMISSION OR EMANATION FROM PART
- 11 UNUSUAL COLOUR OF PART
- 12 UNUSUAL SHAPE OF PART
- 13 PECULIARITY OF SKIN OF PART
- 14 UNUSUAL PROTUBERANCE OR PROTRUSION ON PART
- 15 ABNORMAL PUNCTURE OR OPENING IN PART
- 16 PART OF UNUSUAL SUBSTANCE
- 17 SUBSTITUTION FOR PART
- 18 ANIMAL PART IN PLACE OF HUMAN OR PART WITH
ANIMAL ATTRIBUTE
- 19 FISH PART IN PLACE OF HUMAN OR PART WITH FISH
ATTRIBUTE
- 20 BIRD PART IN PLACE OF HUMAN OR PART WITH BIRD
ATTRIBUTE
- 21 HUMAN PART ON UNUSUAL CREATURE
- 22 UNUSUALLY HIDEOUS OR FRIGHTFUL PART
- 23 DISEASE, PARALYSIS OR MALFUNCTION OF PART
- 24 WOUNDED OR MUTILATED PART
- 25 UNUSUAL ABILITY OF PART
- 26 PART OF DIFFERENT AGE GROUP
- 27 TRANSFORMATION OF PART

Further specifications are indicated by a succeeding

numeral, proceeding from the most common to the more abstruse kinds of abnormalities, deformities or disabilities. In this particular material gaps are sometimes left, firstly to create a certain uniformity between related motifs in different categories, and, secondly to allow insertion of new material.

A further subdivision is into the following types of being (indicated by a numeral in superscript):

- 1 Gods and god^desses d/
- 2 Demons and angels
- 3 Giants, trolls and ogres
- 4 Dwarfs and thumblings
- 5 The undead (vampires, wild huntsmen, ghosts) and souls
- 6 Nature spirits (fairies, water spirits, wood spirits and so on)
- 7 Beast men or women (centaurs, sirens, werewolves and so on)
- 8 Artificial beings
- 9 Humans (including culture heroes)
- 10 Others

There are several observations to be made. The divisions of the body are pragmatic rather than systematic: the stress lies on those parts of the anatomy that can be expected to play a more dominant role in folklore. Though there is an inevitable amount of overlap between categories, the aim has been to be as precise as possible and to avoid crossing categorical borders (for

example, the absence of an eye is not classified as an absence of a part of the head). The overlap that does occur is occasioned first of all by the anatomical ambiguities in many narratives and, secondly, by the coincidence of certain headings both in general and with regard to specific motifs. For instance, the whole of section B (The Skin) is identical with subsection A.13 (Peculiarity of Skin of Body), except that section B, having twenty-six subsections itself, can accommodate a more accurate description of certain motifs. As for specific motifs that fit in more than one place, wings, for example, are subsumed under both M.14 (Unusual Protrusions on Back) and M.20 (Back with Bird Attributes). In determining the Types of Being, the traditions of folklore studies are followed, in which dwarfs and giants are treated as members of a particular species or race. This does not preclude the existence of human dwarfs or giants, and the distinction is normally apparent from the context. Obviously, the classification of a character as a certain type of being sometimes anticipates the classification of his abnormality. A giant, for example, is usually (but not always) classified as "abnormally large". These are, however, exceptions.

A further source of ambiguities is the fact that death causes a transference from one category to another. In this particular material, there are many patriarchs who are transformed into angels as a reward for their virtues. Here, one can only let the details of the particular

description determine where the character should be classified.

A motif, as it appears in the first part of the index, looks as follows:

F.11.3⁹(2),

where F designates "The Face", 11, "Unusual Colour of Face", 3, "Red Face", while the superscript ⁹ means that it is a human being who has a red face, and the bracketed number (2) is the number of the individual motif. This is followed by a description of the motif itself, and, often, by cross-references to the same motif in a different place, or to different motifs concerning the same character. Next comes the source of the motif and finally, an arrow pointing to the right, followed by the underlined reference to Part Two.

The second part of the motif-index presents the reasons for the abnormality, deformity or disability. In contrast to Part One, which is organized around a limited whole - that is, the human form - the heterogeneous nature of the reasons for abnormalities, deformities and disabilities allows no hierarchic structure to be imposed on the material. With^h~~i~~n the five principal divisions, therefore, the categories are not placed in any significant order and further categories could be added should the need arise. (The only exception is section A, where the order partly follows the life-cycle of the individual.) Of the five parts into which Part Two is divided, the sections A and B contain textual reasons, that is, reasons given in the

narrative. C, D and E contain extra-textual reasons.

In section A, the abnormality, deformity or disability is the result of a certain event or condition; in B, it is the means to achieving a certain end. C embraces those abnormalities, deformities or disabilities that are either symbolic or manifestations of certain qualities of the characters, while D contains those motifs that have no reasons but are necessitated by the plot. A particular abnormality, deformity or disability may be necessary insofar as there would be no story without it; it may be part of an allegory without being itself symbolic; or it may be introduced in the narrative to elicit a certain response in the audience. D also contains those motifs that appear to be purely contingent. Finally, section E contains those motifs that are inspired by etymology.

Since the main concern of this index is to identify and classify the reasons for abnormalities, deformities and disabilities as they appear in the text, motifs are assigned to sections A or B except in those cases where this is impossible.

The following points should be noted.

- 1 A reason may be a reason for a particular abnormality, deformity or disability, or it may be a reason for the appearance of a character thus afflicted.
- 2 There is a marked difference in the specificity of categories. Certain rather general categories such as "Abnormality, Deformity or Disability as the Result of a Certain Taste, Touch, Smell, Sight or Sound" are necessary

to embrace a wide range of motifs which could not be otherwise classified, although as a result there is a certain amount of overlap with other categories.

3 The reason for an abnormality, deformity or disability may be explicit in the text, implicit in the text, or may have to be deduced from the wider context. An example of an explicit reason is that for the wings of the angel Ben Nez, which, it is stated, serve to keep back the south wind, which would otherwise destroy the world. In other words, they prevent destruction (B.15.b). Wings are a common attribute of the angels; often angels are described as winged for no other reason than to indicate that they are angels. Here, the reason is implicit: they are members of an unusual race (A.1.a). Although deduction has been kept to a minimum, in such cases where it is necessary, comparative factors may have some influence. The motif of Adam and Eve as a single androgynous being, for example, is assigned to the category "Abnormality, Deformity or Disability as a Result of Incomplete Development" because, firstly, God immediately separates them, and the divided form is, clearly, the final one; secondly, because the motif of the ancestor who is androgynous until the accident or punishment of division is familiar and widespread.

4 With regard to section A, there is a notable variation in the degree of directness. To be blinded by a bright light or mutilated by a sword involves a direct physical cause and effect. A more oblique cause and effect

is evident in such categories as "Abnormality, Deformity or Disability as a Result of Violation of Taboo". Here there is an intermediate stage: Violation of Taboo ---> variable ---> Abnormality. Similarly with "Abnormality, Deformity or Disability as a Result of Trickery or Deception", where the trickery does not directly cause the deformity. A third type of cause and effect is found in the category "Abnormality, Deformity or Disability as a Result of Old Age". No immediate action is evident here, only a slow natural process. And even that is absent with the Old Hag familiar from many folktales: she is eternally old, an archetype of the decrepitude of age. Another level of cause and effect is found in "Abnormality, Deformity or Disability as a Result of Unusual Environment". Here, the reason is inherent in the circumstances.

As a result there is often more than one reason. For instance, the dust thrown in the air by Moses and Aaron descends on the Egyptians and gives them boils and leprosy. But the reason that the dust gives them boils and leprosy is to punish them for the maltreatment of the Israelites. And, finally, the disease is also intended as a means to persuade the Egyptians to release the Israelites from slavery.

5 Two further points arise from the theological nature of some of the material used. Firstly, in most of the narratives, God is the ultimate instigator of all the action. However, for obvious reasons, motifs are only subsumed under "Abnormality, Deformity or Disability as a

Result of Supernatural Intervention or Agent" when God or one of his messengers is mentioned by name.

Demons and angels, whose abnormalities, deformities or disabilities are an aspect of the species, are placed in A.1, unless the character is individually named and his abnormality, deformity or disability is peculiar to himself, when he is categorized as C.1, "Symbol of Identity".

A motif in Part Two looks as follows:

A.26.b(5),

where A signifies "Abnormality, Deformity or Disability as a Result, 26.b indicates "Punishment for Evil Act", and (5) is the number of the individual motif. This is followed by a summary of the motif, and sometimes by one or more cross-references to other motifs in Part Two giving different reasons for the same motif. After this the source is given, and finally there is an arrow which points to the left followed by the reference to Part One.

Sources

The motif-index draws upon Jewish material dating from before 1000 B.C. to approximately the twelfth century A.D. and centres on legends about Old Testament characters.

The Old Testament

Although the Hebrew canon achieved its final form in the years between 100 B.C. and A.D. 100, the texts were written down between 1000 B.C. and 100 B.C. and the oral material upon which much of it is based is even older.²³

I have used the English translation in The Jerusalem Bible as its intention is to keep as close as possible to the literal meaning of the ancient texts. Where there is any ambiguity I have referred directly to the Hebrew Massoretic text of the Old Testament.

The Jewish Apocryphal and Apocalyptic, or Pseudepigraphical, Books

These books were composed between 200 B.C. and A.D. 100. The word Apocrypha means hidden or secret. Composed after the canon of the Old Testament had been established, they were excluded from it, though the material is similarly composed of legendary, historical, prophetic, moral and didactic elements. I have used the translations in ~~the~~ The Jerusalem Bible.

The Apocalyptic books are also known as the

Pseudepigrapha because many of the books were attributed to, or claimed to be revealed by, biblical characters. The material is largely eschatological and describes visions and ascensions to heaven. My source is the two volume translation The Old Testament Pseudepigrapha, edited by James Charlesworth, which also contains detailed introductions to each text.²⁴

The Dead Sea Scrolls and The Nag Hammadi Library

The Dead Sea Scrolls were written between 150 B.C. and A.D. 70 by the Essenes, a sect living at Qumran on the shores of the Dead Sea. The texts translated so far contain little legendary material, and only a single motif has been extracted from them, a description of the Messiah. The translation used is that of Vermes, The Dead Sea Scrolls in English.

The Nag Hammadi Library, predominantly gnostic in character, was composed within the first five centuries A.D. A single motif has been taken from the Jewish text The Apocalypse of Adam, translated by George W. MacRae in Robinson, The Nag Hammadi Library in English

The Mishna

This is the first collection of the rabbinic law, developed by the Tannaim (scholars living in the period from the first century B.C. to the second century A.D.)

and compiled by Rabbi Jehuda Hanasi around 200 A.D. in Palestine.²⁵

The Talmud

This is the designation for the Mishna and the Gemara - the discussion of the Mishna by the Amoraim (the name applied to those rabbis active from the second to the fifth centuries A.D.). There are two Talmudim, the Babylonian Talmud and the smaller Palestinian Talmud, known after the places of their composition. Since relatively little of the Talmud is pertinent to this motif-index - containing far less narrative than the Midrashim - it has not been used as a primary source; instead, Dov Neuman's Motif-index of Talmudic-Midrashic Literature and Louis Ginzberg's Legends of the Jews have been employed which deal adequately with this material.

The Midrashim

Midrash is the generic term for those compilations of biblical commentaries that are largely agadic (narrative) in character and which were written down and compiled from about the second to the twelfth centuries A.D. The Midrashim may be expositional/exegetical, homiletic, "historical", ethical or mystical. The most important cycle of these is known as the Midrash Rabba and contains ten books, five of which are concerned with the Pentateuch

and five with what are called the Megillot (scrolls): Canticles, Ruth, Lamentations, Ecclesiastes and Esther. The earliest of these books is Genesis Rabba (also known as Bereshit Rabba), written down before the beginning of the sixth century A.D., and the last is Bamidbar Rabba (on Numbers) of the twelfth century.

An important collection of smaller Midrashim and Midrash fragments is Bet HaMidrash, compiled by Adolph Jellinek. Material from other Midrashim is derived from Mekilta de Rabbi Ishmael, a tannaitic Midrash to Exodus, Louis Ginzberg's Legends of the Jews and Dov Neuman's Motif-index of Talmudic-Midrashic Literature.

Legends of the Jews, Louis Ginzberg

This exhaustive compilation of legends was first published between 1910 and 1938 and remains the definitive work in the field. It includes material from an immense variety of sources including the Talmud, the Midrashim, the Apocryphal and Apocalyptic writings, cabbalistic texts such as the Zohar, and also contains a wealth of relevant comparative information.

Motif-index of Talmudic-Midrashic Literature, Dov Neuman

The material in this motif-index has been included in the most recent edition of Stith Thompson's Motif-index of Folk Literature. These indexes have no special facilities

for incorporating and classifying deformities, diseases and disabilities and hence omit many of ^{the} motifs included here.

Abbreviations

Old Testament and Apocrypha

Gn	Genesis
Ex	Exodus
Lv	Leviticus
Nb	Numbers
Dt	Deuteronomy
Jos	Joshua
Jg	Judges
Rt	Ruth
I S	I Samuel
II S	II Samuel
I K	I Kings
II K	II Kings
I Ch	I Chronicles
II Ch	II Chronicles
Ezr	Ezra
Ne	Nehemiah
Tb	Tobit *
Jdt	Judith *
Est	Esther *
I M	I Maccabees *
II M	II Maccabees *
Jb	Job
Ps	Psalms
Pr	Proverbs

Qo	Ecclesiastes
Sg	Song of songs
Ws	Wisdom *
Si	Ecclesiasticus *
Is	Isaiah
Jr	Jeremiah
Lm	Lamentations
Ba	Baruch *
Ezk	Ezekiel
Dn	Daniel *
Ho	Hosea
Jl	Joel
Am	Amos
Ob	Obadiah
Jon	Jonah
Mi	Micah
Na	Nahum
Hab	Habakkuk
Zp	Zephaniah
Hg	Heggai
Zc	Zechariah
Ml	Malachi

* These books (or part of books: in the case of Esther the passages 1.1a-1f; 3.13a-13g; 4.17a-17z; 5.1a-1f; 2a, 2b; 8.12a-12v; 10.3a-31 and in Daniel the passages 3.24-90; 13; 14) are not included in the canon and constitute the Apocrypha.

Pseudepigrapha

ApAb	Apocalypse of Abraham
TAb	Testament of Abraham
ApAdam	Apocalypse of Adam
TAdam	Testament of Adam
LAE	Life of Adam and Eve
Ah	Ahiqar
AnonSam	An Anonymous Samaritan Text
LetAris	Letter of Aristeas
ArisEx	Aristeas the Exegete
Aristob	Aristobulus
Art	Artapanus
II Bar	II (Syriac Apocalypse of) Baruch
III Bar	III (Greek Apocalypse of) Baruch
IV Bar	IV Baruch
CavTr	Cave of Treasures
ClMal	Cleodemus Malchus
ApDan	Apocalypse of Daniel
Dem	Demetrius
ElMod	Eldad and Modad
ApEl	Apocalypse of Elijah
HebApEl	Hebrew Apocalypse of Elijah
I En	I (Ethiopic Apocalypse of) Enoch
II En	II (Slavonic Apocalypse of) Enoch
III En	III (Hebrew Apocalypse of) Enoch
Eup	Eupolemus

Ps-Eup	Pseudo-Eupolemus
ApocEzek	Apocryphon of Ezekiel
ApEzek	Apocalypse of Ezekiel
EzekTrag	Ezekiel the Tragedian
1V Ezra	IV Ezra
GrApEzra	Greek Apocalypse of Ezra
QuesEzra	Questions of Ezra
RevEzra	Revelations of Ezra
VisEzra	Vision of Ezra
HecAb	Hecataeus of Abdera
Ps-Hec	Pseudo-Hecataeus
HelSynPr	Hellenistic Synagogal Prayers
THez	Testament of Hezekiah
FrgsHistWrks	Fragments of Historical Works
TIsaac	Testament of Isaac
AscenIs	Ascension of Isaiah
MartIs	Martyrdom of Isaiah
VisIs	Vision of Isaiah
LadJac	Ladder of Jacob
PrJac	Prayer of Jacob
TJac	Testament of Jacob
JanJam	Jannes and Jambres
TJob	Testament of Job
JosAsen	Joseph and Aseneth
HistJos	History of Joseph
PrJos	Prayer of Joseph
Jub	Jubilees
LAB	Liber Antiquitatum Biblicarum

LosTr	The Lost Tribes
III Mac	III Maccabees
IV Mac	IV Maccabees
V Mac	V Maccabees
PrMan	Prayer of Manasseh
SyrMen	Syriac Menander
ApMos	Apocalypse of Moses
AsMos	Assumption of Moses
PrMos	Prayer of Moses
TMos	Testament of Moses
BkNoah	Book of Noah
Ps-Orph	Pseudo-Orpheus
PJ	Paraleipomena Jeremiou
PhEPoet	Philo the Epic Poet
Ps-Philo	Pseudo-Philo
Ps-Phoc	Pseudo-Phocylides
FgrsPoetWrks	Fragments of Poetical Works
LivPro	Lives of the Prophets
HistRech	History of the Rechabites
ApSedr	Apocalypse of Sedrach
TrShem	Treatise of Shem
SibOr	Sibylline Oracles
OdesSol	Odes of Solomon
PssSol	Psalms of Solomon
TSol	Testament of Solomon
5 ApocSyrPss	Five Apocryphal Syriac Psalms
Thal	Thallus
Theod	Theodotus

T12P Testaments of the Twelve Patriarchs

TReu Testament of Reuben

TSim Testament of Simeon

TLevi Testament of Levi

TJud Testament of Judah

TIss Testament of Issachar

TZeb Testament of Zebulun

TDan Testament of Dan

TNaph Testament of Naphtali

TGad Testament of Gad

TAsh Testament of Asher

TJos Testament of Joseph

TBenj Testament of Benjamin

Vita Vita Adae et Evae

ApZeph Apocalypse of Zephaniah

ApZos Apocalypse of Zosimus

Midrashim

BR Bereshit Rabba - Midrash Rabba to Genesis

ShR Shemot Rabba - Midrash Rabba to Exodus

WR Wayikra Rabba - Midrash Rabba to Leviticus

BaR Bamidbar Rabba - Midrash Rabba to Numbers

DR Debarim Rabba - Midrash Rabba to Deuteronomy

Shir Shir Hashirim Rabba - Midrash Rabba to Song of
Songs

RR Ruth Rabba - Midrash Rabba to Ruth

EkR Eka Rabba - Midrash Rabba to Lamentations

KR Kohelot Rabba - Midrash Rabba to Ecclesiastes
 EsR Esther Rabba - Midrash Rabba to Esther
 Mek Mekilta de Rabbi Ishmael - Tannaitic Midrash to
 Exodus
 PRE Pirke (Chapters of) Rabbi Eliezer
 BHM Bet HaMidrash

GL L. Ginzberg, Legends of the Jews
 Vermes G. Vermes, The Dead Sea Scrolls in English
 Mellinkoff R. Mellinkoff, The Mark of Cain
 R. Mellinkoff, The Horns of Moses

Notes

1. The Exeter Book of Riddles, translated and edited by Kevin Crossley-Holland, Harmondsworth, 1979, p.99.
2. Quoted in J.H.Matthews, The Imagery of Surrealism, New York, 1977, p.210.
3. F. Gonzalez-Crussi, "Teratology", in Notes of an Anatomist, London, 1986, p.94.
4. Gonzalez-Crussi, p.104.
5. F. Gonzalez-Crussi, "Twins", in Notes of an Anatomist, London, 1986, p.19. On the subject of twins in myth, see Donald Ward, The Divine Twins: An Indo-European Myth in Germanic Tradition, Berkeley and Los Angeles, 1968.
6. Oliver Sacks, The Man who Mistook His Wife for a Hat, London, 1986, pp.7-80.
7. Rodney Needham, "Unilateral Figures", in Reconnaissances, Toronto, 1980, p.36-37.
8. For a Freudian interpretation of the motif of the toothed vagina see Joseph Campbell, The Masks of God, 4 vols, New York, 1959-1968, Vol.1, pp.73-78. On the subject of the androgyne see C.G. Jung, Mysterium Coniunctionis, translated by R.F.C. Hull, Princeton, 1977 (1955-1956).
9. See, for example, Mircea Eliade, The Sacred and the Profane, translated by Willard R. Trask, 1959 (1957), pp.188-190 (mutilation as symbolic death); Hyam Maccoby, The Sacred Executioner, London, 1982 (circumcision as a substitute for child sacrifice); Robert Graves, The White

Goddess, London, 1971 (1961), pp. 327-334 (mutilation as a relic of sacrifice); Marie Delcourt, Héphaistos, ou la Légende du Magicien, Paris, 1957, pp.114-136 (on mutilation as a payment for magical powers); Ruth Mellinkoff, The Mark of Cain, Berkeley, Los Angeles and London, 1970, pp.23-29; Arnold van Gennep, The Rites of Passage, translated by Monika B. Vizedom and Gabrielle L. Caffee, London, 1977 (1908), pp.70-74.(mutilation as a mark of differentiation and a seal of allegiance). See also note 11.

10. The classic study on the subject is Arnold van Gennep, The Rites of Passage.

11. There does not seem to be a recent comparative study of the subject. In general, see "Circumcision" in The Encyclopaedia of Religion and Ethics, edited by James Hastings, Edinburgh, 1910, pp.659-680; more recently, T.O.Beidelman, "Circumcision", in The Encyclopedia of Religion, edited by Mircea Eliade, New York, 1987, vol.3, 511-514. On Semitic circumcision, see "Circumcision", Encyclopaedia Judaica, Jerusalem, 1971, vol.5, 567-576; Hyam Maccoby, The Sacred Executioner, London, 1982, pp.87-96; Elliot R. Wolfson, "Circumcision, Vision of God and Textual Interpretation", in History of Religions, 27, no.2, 1987, pp.189-215; also Arnold van Gennep, pp.70-74.

12. This subject is studied mainly from the view point of iconography. See, for example, John Block Friedman, The Monstrous Races in medieval Art and Thought, Cambridge, Massachusetts and London, 1981; also Heinz Mode,

Fabeltiere und Daemonen, Leipzig, 1977.

13. On the transmission of images, see Rudolph Wittkower, "Marvels of the East: A Study in the History of Monsters", in Allegory and the Migration of Symbols, London, 1977.

14. Inversions and reversals play a major role in all ritual processes. See Barbera Babcock, ed., The Reversible World, Ithaca and London, 1978.

15. All aspects of symbolism are discussed in Raymond Firth, Symbols. Public and Private, London, 1973.

16. For the symbolism of sun-like qualities in Near Eastern thought, see George E. Mendenhall, The Tenth Generation, Baltimore and London, 1973, pp.32-66. See also Mircea Eliade, "Spirit, Light and Seed", in Occultism, Witchcraft and Cultural Fashions, Chicago, 1976, pp.93-142.

17. Claude Lévi-Strauss, "The Structural Study of Myth", in Structural Anthropology, translated by Claire Jacobson and Brooke Grundfest, New York, 1963, p.215; Lévi-Strauss, The Raw and the Cooked, translated by John and Doreen Weightman, New York, 1975, p.53; Georges Dumézil, Gods of the Ancient Norseman, Berkeley and Los Angeles, 1973 (1959), pp.45-47 and 118-125; Mary Douglas, Purity and Danger, London, 1984 (1966), in particular chapter 2.

18. For instance, Ruth Mellinkoff, The Mark of Cain, Berkeley, Los Angeles and London, 1981; Mellinkoff, The Horned Moses, Berkeley and Los Angeles, 1970; Waldemar Deonne, Le Symbolisme de l'Oeil, Paris, 1965; Marie Delcourt, Hermaphrodite, Paris, 1956; P. Lambrechts and L.

Vanden Berghe, "La Divinite-oreille dans les Religions Antiques", in Bulletin de l'Institut Historique, 29, 1955; Rodney Needham, "Unilateral Figures", in Reconnaissances, Toronto, Buffalo and London, 1980, pp.16-40; Lynn Holden, Lame Gods, unpublished B.A. dissertation, Stirling University, 1982.

19. For example, Paul Radin, The Trickster, Jeffrey Burton Russell, The Devil, Ithaca, 1977; Raphael Patai, The Hebrew Goddess, New York, 1977, pp.59-98 (on the Cherubim); Gwen Benwell and Arthur Waugh, Sea enchantress, London, 1961 (on the mermaid); Gustav Davidson, A Dictionary of Angels, New York and London, 1968; Richard Merz, Die Numinose Mischgestalt, Berlin and New York, 1978; C.J.S. Thompson, The Mystery and Lore of Monsters, London, 1930.

20. For example, Erwin R. Goodenough, Jewish Symbols in the Greco-Roman Period, New York, 1958, VIII, 59-70, on the demon with cock's feet; Heinz Mode; John Block Friedman.

21. For the sake of completeness, I have included a number of motifs under the heading "Absence of body"; in any case, it is possible to argue that the absence of a character's body is clearly apparent to the senses.

22. On all aspects of terminology, see Heda Jason, Ethnopoetry, Bonn, 1977

23. An excellent introduction to the subject is George Fohrer, Introduction to the Old Testament, translated by David E. Green, Nashville and New York, 1968 (1965). Also

Enid B. Mellor, ed., The Making of the Old Testament, Cambridge, 1972; and, most recently, Werner H. Schmidt, Introduction to the Old Testament, translated by Matthew J. O'Connell, London, 1984 (1979)

24. Meyer Waxman, A History of Jewish Literature, New York, 1930, vol.1, gives a valuable insight into the social, historical and religious motivations for these texts.

25. See Hermann L. Strack, Introduction to the Talmud and Midrash, Philadelphia, 1931 (1887).

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PART 1



A THE ENTIRE BODY

A.1 ABSENCE OF BODY

A.1.1 Invisible body

A.1.1¹(1) God speaks to Moses from a burning bush in the voice of Amram, Moses's father.

see F.5.10¹(1); G.10.5¹(1); A.11.1¹(1);

A.11.2¹(2); A.11.3¹(1); D.16.3¹(1);

E.11.1¹(1); E.11.2¹(1); E.12.3¹(1);

F.16.12¹(1); P.10.1¹(1); P.10.7¹(1);

Pc.10.7¹(1); Gf.4.1¹(1); Gf.27.2¹(1);

A.10.1¹(1); I.10.5¹(1); If.10.6¹(1);

Pc.10.3¹(1)

GL 2, 300-305; GL 5, 416, n.115-117

---> B.15.b(1)

A.1.1²(1) Michael, disguised as a commander-in-chief, becomes invisible when he consults God concerning the death of Abraham.

see A.16.10²(1); A.16.12²(1); A.10.1²(2);

Gf.27.2²(1)

TAb 8.1

---> B.6.a(4)

A.1.1²(2) The angel who visits Sarah is invisible to Pharaoh.

GL 1, 223; GL 5, 221, n.73

---> B.22.b(4); B.6.a(5)

A.1.1²(3) Demons have a soul but no body.

BR 7.5

---> A.8.a(1)

A.1.1⁹(1) Jochebed becomes invisible (as does her daughter, Miriam) when the king sends his hangman for Jochebed and Miriam.

see A.26.3⁹(1); F.10.1⁹(12)

GL 2, 261; GL 5, 396, n.35

---> B.18.a(10)

A.1.1⁹(2) Phinehas makes himself invisible in Rahab's house.

see I.23.3⁹(7); J.23.1⁹(6); A.22.1⁹(1)

BaR 16.1

---> B.18.a(7)

A.2 ABSENCE OF PART OF BODY

A.2.1 Absence of shadow

A.2.1²⁻¹⁰(1) No creature casts a shadow on the first day of the summer season.

BR 6.6

---> A.16.a(1)

A.2.4 Absence of half of body

A.2.4⁹(1) Nebuchadnezzar is half consumed by the fire of the furnace into which he orders Hananiah, Mishael and Azariah to be cast.

see A.6.2⁹(2); A.27.2⁹(3); Cc.27.1⁹(1);

Cc.27.4⁹(1); T.24.3⁹(1); U.23.1⁹(4);

Pd.6.5⁹(1); Pd.12.1⁹(1); E.6.5⁹(5); Ib.1.1⁹(2)

Shir 7.9§1

---> A.26.b(53)

A.2.5 Absence of head

A.2.5²(1) The demon called Envy has all the limbs of a man but no head.

see D.1.1²(1)

GL 4, 152; GL 6, 292, n.55

---> C.9(3)

A.2.5²(2) The demon called Murder has all the limbs of a man but no head, and sees through his breast.

see D.1.1²(2); G.4.5²(2)

TSo1 9.1-7

---> C.9(4)

A.4 BODY(IES) IN UNUSUAL POSITION ON BODY

A.4.1 Body(ies) on head, hair, face and parts of face

A.4.1⁹(1) The bodies of the righteous who will descend from Adam hang on his head, hair, forehead, ears, earlobes, eyes, nose and mouth while he is still a lifeless mass.

see D.14.10⁹(1); E.14.10⁹(1); Fb.14.10⁹(1);
H.14.10⁹(1); I.14.10⁹(1); J.14.10⁹(1);
Ja.14.10⁹(1); J.23.1⁹(1); G.23.5⁹(1);
Ca.9.1⁹(1); Cb.9.1⁹(1); A.10.1⁹(1);
A.10.1⁹(2); ; A.6.1⁹(1); A.6.1⁹(2); A.6.3⁹(1);
A.13.10⁹(1); A.16.9⁹(1); A.9.1⁹(1);
B.13.10⁹(1); Sa.2.3⁹(1); Sa.24.3⁹(1);
A.6.5⁹(1); A.6.5⁹(2); A.12.1⁹(1); R.14.1⁹(1);
R.18.1⁹(1)

ShR 40.3

---> B.4(3)

A.6 ABNORMAL SIZE OF BODY

A.6.1 Abnormally large body

A.6.1²(1) The size of the angel with whom Jacob struggles is one third of the world.

BR 97.4; BR 68.12

---> C.3.a(16); C.4.a(5)

A.6.1²(2) The guards of the gates of hell are as large as serpents; they have faces like very large

snakes, with eyes aflame or eyes like
extinguished lamps, and fangs exposed down to
their breasts.

see F.18.6²(1); G.16.12²(6); Ic.18.2²(1)

II En 42.1(J and A); II En 42.1(Appendix);

ApZeph 6.8

---> B.24(8); B.22.a(10)

A.6.1²(3) The two hundred myriads of Grigori who lust
after the daughters of men and descend to
earth, have the forms of human beings but are
larger than giants.

see F.13.11²(1)

II En 18.1-5(J and A)

---> A.1.a(4)

A.6.1²(4) The Cainites are giant genii with two heads.

see A.6.1³(4); A.6.2⁴(1); D.5.1²(2)

GL 1, 114; GL 5, 143, n.34; GL 4, 132

---> A.1.a(17); A.16.b(2); C.2(2)

A.6.1³(1) The ancestors of Abraham are giants. They built
the Tower of Babel (or alternatively, one of
them, Belos, built it) and the city of Babylon
and taught astrology. They were scattered when
the Tower was destroyed, or perished for lack
of wisdom.

PsEup. Preparatio Evangelica 9.17.2-3; 9.18.2;

---> A.1.a(16)

A.6.1³(2) The generation of Noah are giants in stature and strength.

GL 1, 151, 158-160; GL 5, 172-173, n.13-15; GL 5, 181, n.35

---> A.1.a(11)

A.6.1³(3) The seventh generation are giants.

SibOr 1.9

---> A.1.a(9)

A.6.1³(5) The Cainites are giants with two heads.

see A.6.1²(4); A.6.2⁴(1); D.5.1²(2)

GL 1, 114; GL 5, 143, n.34; GL 4, 132

---> A.1.a(17); A.16.b(2); C.2(2)

A.6.1³(5) The Philistines are giants.

BR 37.5

---> A.6.b(1)

A.6.1³(6) Giants, three hundred cubits tall (or, in a variant, three thousand ells tall) are born as a result of the union between mortal women and two hundred angels who have descended to earth to seduce them.

I En 6-7; I En 9.7-9; I En 15.3; I En 15.8f.;

II En 18.5(J); BR 36.7; Jub 5.1-2; Jub 7.21-22

---> A.1.b(1)

A.6.1³(7) Four hundred and nine thousand giants, or, in a variant, one hundred and four thousand giants, are destroyed in the Flood.

III Bar 4.10 (Slavonic and Greek)

---> A.1.a(10)

A.6.1³(8) Giants put their feet over the Great Deep at the time of the Flood and keep the water shut up.

BR 31.12

---> D.1.b(3)

A.6.1³(9) Giants are born to women who lust in their minds after the angels.

TReu 5.6(T12P); BR 26.7; GL 5, 155, n.57

---> A.5(1); A.14.a(14)

A.6.1³(10) The three giants Ahiman, Sheshai and Talmai, sons of Anak, are consulted by Sarah who asks them to look into the distance to try and see Abraham and Isaac.

GL 5, 256, n.259

---> D.1.b(4)

A.6.1³(11) Giants (Nephilim), sons and daughters of Anak,

are seen by Caleb and his party in the land of Canaan.

see A.6.5³(5)

Nb 13.33; BaR 16.11; GL 3, 268

---> A.1.b(5)

A.6.1³(12) Og, king of Bashan, is the last survivor of the Rephaim and of immense size: his bed of iron is nine cubits long and four wide.

see A.6.5³(6); A.6.3³(1); Va.6.5³(1);

Ic.6.5³(1); Sa.2.3³(1); Sa.24.3³(1);

Ic.2.8³(1); Ic.5.11³(1); U.6.5³(1)

Dt 3.1-18

---> A.1.a(15)

A.6.1³(13) Abner, the son of the witch of Endor, is a giant of extraordinary size.

GL 4, 73; GL 6, 239, n.84,85

---> A.1.b(6)

A.6.1³(14) Ishbi, the brother of Goliath, and his three brothers are giants.

RR 2.20; GL 4, 107; GL 6, 268, n.110

---> A.6.c(1); A.6.c(2)

A.6.1⁹(1) Adam's body is of gigantic dimensions reaching from heaven to earth and the same distance from east to west and north to south.

see A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2);
A.10.1⁹(1); F.5.1⁹(1); A.13.10⁹(1);
B.13.10⁹(1); A.10.1⁹(2); A.9.1⁹(1);
Sa.2.3⁹(1); Sa.24.3⁹(1); J.23.1⁹(1);
A.16.9⁹(1); A.6.1⁹(2); G.23.5⁹(1); Ca.9.1⁹(1);
Cb.9.1⁹(1); Cb.5.1⁹(1); A.4.1⁹(1);
D.14.10⁹(1); E.14.10⁹(1); Fb.14.10⁹(1);
G.14.10⁹(1); H.14.10⁹(1); I.14.10⁹(1);
J.14.10⁹(1); Ja.14.10⁹(1); A.12.1⁹(1);
R.14.1⁹(1); R.18.1⁹(1)
BR 19.9; BR 21.3; BR 8.1; BR 24.2; Jb 20.6;
ApAb 23.5; WR 14.1; WR 18.2

---> A.16.a(2); C.5.a(2)

A.6.1⁹(2) The size of Adam's body is reduced to one hundred ells after the Fall.

see A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2);
A.10.1⁹(1); F.5.1⁹(1); A.13.10⁹(1);
B.13.10⁹(1); A.10.1⁹(2); A.9.1⁹(1);
Sa.2.3⁹(1); Sa.24.3⁹(1); J.23.1⁹(1);
A.16.9⁹(1); A.6.1⁹(1); G.23.5⁹(1); Ca.9.1⁹(1);
Cb.9.1⁹(1); Cb.5.1⁹(1); A.4.1⁹(1);
D.14.10⁹(1); E.14.10⁹(1); Fb.14.10⁹(1);
G.14.10⁹(1); H.14.10⁹(1); I.14.10⁹(1);
J.14.10⁹(1); Ja.14.10⁹(1); A.12.1⁹(1);
R.14.1⁹(1); R.18.1⁹(1)

BR 19.8; BR 12.6; BaR 13.2; BaR 13.12

---> A.26.a(1); A.14.d(1); C.6.b(5)

A.6.1⁹(3) Eve's body in Paradise is incomparable in aspect and size.

see A.6.3⁹(2); A.6.5⁹(3); A.10.1⁹(3);
A.13.10⁹(2); B.13.10⁹(2); A.16.8⁹(1);
A.16.9⁹(2)

ApAb 23.5

---> C.5.a(3); A.16.a(3)

A.6.1⁹(4) Eliezer, Abraham's servant, is a giant of a man, able to bear two camels across a stream.

see Fb.24.1⁹(1)

GL 1, 295; GL 5, 261, n.292

---> D.1.b(8)

A.6.1⁹(5) Jacob is transformed into a giant when he is blessed by Isaac and is bathed in Celestial dew which fills his bones with marrow.

see G.23.4⁹(6); K.13.10⁹(1); Ta.23.1⁹(1);
Ta.24.1⁹(1); Sa.2.3⁹(10); Sa.24.3⁹(10);
O.6.1⁹(1); Q.6.1⁹(1); T.23.1⁹(3); G.23.5⁹(3)

GL 1, 332, 336; GL 5, 283, 285, n.88, 98

---> A.14.c(8); A.17(5)

A.6.1⁹(6) Achor, king of Tappual, a giant of a man, is killed by Judah.

TJud 3.3-4 (T12P)

---> D.1.b(11)

A.6.1⁹(7) Men of enormous size are seen by Caleb and his party on their reconnaissance mission into Canaan.

Nb 13.32

---> B.5(9)

A.6.1⁹(8) Goliath, son of Orpah, is of a gigantic size.
see A.23.1⁹(15); A.23.6⁹(4); A.6.5⁹(11);
Na.13.2⁹(1)

RR 2.20; GL 4, 31; GL 6, 190, n.44

---> A.6.c(3)

A.6.1⁹(9) Absalom is of such gigantic proportions that a man, Abba Saul, himself of extraordinary size, standing in the eye-sockets of Absalom's skull, sinks in down to his nose.

see E.5.1⁹(1); E.6.5⁹(4)

BaR 9.24

---> C.4.a(9)

A.6.1⁹(10) One of the Philistines, a descendant of Rapha, who fights at Gath is of a huge stature, with six fingers on each hand and six toes on each foot.

see Pc.5.5⁹(1); Ub.5.5⁹(1)

II S 21.20; I Ch 20.6

---> A.1.b(8)

A.6.1⁹(11) Samson's body is gigantic - he measures sixty
ells between the shoulders - and his strength
is superhuman.

see M.6.3⁹(1); U.23.1⁹(2); E.25.5⁹(1);
I.10.20⁹(1); Ie.17.3⁹(1); G.24.1⁹(2);
T.25.1⁹(2); G.1.1⁹(2); E.8.1⁹(2); E.6.5⁹(3);
G.13.4⁹(15)

GL 4, 47; GL 6, 206-207, n.114, 115

---> C.4.a(8)

A.6.1⁹(12) The general Sisera has a body of vast
dimensions; if he takes a bath in the river
and dives beneath the surface, enough fish are
caught in his beard to feed a multitude, and
at the sound of his voice the strongest of
walls fall in a heap.

GL 4, 35; GL 6, 195, n.72

---> D.1.b(25)

A.6.1⁹(13) Daniel is a giant in appearance.

see Sa.2.1⁹(27); Sa.24.2⁹(27)

LivPro(Daniel) 4.2

---> C.3.a(34)

A.6.2 Abnormally small body

A.6.2⁴(1) Cainites are dwarfs with two heads.
see A.6.1³(4); A.6.1²(4); D.5.1²(2)
GL 1, 114; GL 5, 143, n.34; GL 4, 132

---> A.1.a(17); A.16.b(2); C.2(2)

A.6.2⁴(2) The Caphtorim are dwarfs.
BR 37.5

---> A.6.b(1)

A.6.2⁴(3) The Neshiah, the fifth earth, is inhabited by
dwarfs without noses.
see H.1.1⁴(1)
GL 1, 114; GL 5, 143, n.36

---> A.1.a(19); C.2(4); A.16.b(3)

A.6.2⁹(1) Aaron's body shrinks when he becomes aware of
his approaching death.
see A.23.1⁹(8); E.6.1⁹(2); A.6.5⁹(7);
E.12.10⁹(2); F.10.1⁹(6); Ga.10.2⁹(2);
I.10.1⁹(1)
GL 6, 111, n.636

---> A.12.a(25)

A.6.2⁹(2) Nebuchadnezzar is as small as a midget dwarf,
smaller than a handbreadth.
see A.27.2⁹(3); Cc.27.1⁹(1); Cc.27.4⁹(1);
U.23.1⁹(4); T.24.3⁹(1); A.2.4⁹(1); Pd.6.5⁹(1);
Pd.12.1⁹(1); E.6.5⁹(5); Ib.1.1⁹(2)

---> C.6.b(11); D.2.d(3)

A.6.3 Abnormally broad or fat body

A.6.3²(1) Kerubi'el, prince of the Cherubim, is as broad and as tall as the seven heavens. His body is full of burning coals and emits lightning flashes. Flames blaze on his hands, his mouth, tongue, face and eyes; his eyelashes are like lightning, and lightning flickers from the rays of his head and his wheels. His whole body is covered with wings and eyes.

see A.6.5²(2); A.14.5²(1); A.14.10²(2);
A.16.17²(1); F.16.12²(1); G.4.1²(3);
G.5.15²(1); G.16.12²(2); Gc.16.12²(1);
I.16.12²(1); Ib.16.12²(1); P.10.3²(1)

III En 22.3-9

---> C.3.a(7)

A.6.3²(2) The breadth and height of Enoch become equal to that of the world when he is transformed into Metatron.

see A.6.5²(12); G.5.13²(2); G.10.2²(3);
M.14.2²(13); M.20.1²(13); A.16.12²(6);
B.16.12²(1); E.16.4²(1); G.16.12²(5);
V.16.12²(1); Va.16.12²(1); A.10.1²(6)

III En 9.2; III En 48c.5 (Appendix); TAb 10.8

(Recension B)

---> A.35(2)

A.6.3³(1) The giant Og, who is of enormous stature, has
a breadth which is one half of his height.
see A.6.5³(6); Va.6.5³(1); Ic.6.5³(1);
Ic.7.2³(1); Sa.2.3³(1); Sa.24.3³(1);
Ic.2.8³(1); Ic.5.11³(1); U.6.5³(1); A.6.1³(12)
GL 3, 344; GL 6, 119, n.687

---> A.1.a(15)

A.6.3⁹(1) Before the Fall Adam's body is extraordinarily
wide and reaches from east to west and north
to south.
see A.6.1⁹(1); A.6.5⁹(1); A.6.5⁹(2);
A.10.1⁹(1); F.5.1⁹(1); A.13.10⁹(1);
B.13.10⁹(1); A.10.1⁹(2); A.9.1⁹(1);
Sa.2.3⁹(1); Sa.24.3⁹(1); J.23.1⁹(1);
A.16.9⁹(1); A.6.1⁹(2); G.23.5⁹(1); Ca.9.1⁹(1);
Cb.9.1⁹(1); Cb.5.1⁹(1); A.4.1⁹(1);
D.14.10⁹(1); E.14.10⁹(1); Fb.14.10⁹(1);
G.14.10⁹(1); H.14.10⁹(1); I.14.10⁹(1);
J.14.10⁹(1); Ja.14.10⁹(1); A.12.1⁹(1);
R.14.1⁹(1); R.18.1⁹(1)
BR 21.3; BR 8.1; BR 14.2; Jub 20.6; ApAb 23.5;
WR 14.1; WR 18.2

---> C.5.a(2); A.16.a(2)

A.6.3⁹(2) Before the Fall Eve's body is of a terrible breadth and a very great height, incomparable in aspect and size.

see A.6.1⁹(3); A.6.5⁹(3); A.10.1⁹(3);
A.13.10⁹(2); B.13.10⁹(2); A.16.8⁹(1);
A.16.9⁹(2)

ApAb 23.5

---> C.5.a(3); A.16.a(3)

A.6.3⁹(3) Simon is so fat and rotund after his sojourn in Joseph's house in Egypt that he resembles a leather bottle.

see P.23.7⁹(1)

GL 2, 95; GL 5, 350, n.240

---> A.12.c(1)

A.6.3⁹(4) Adikam, the second son of Pharaoh, is very fleshy.

see A.6.6⁹(1); E.6.5⁹(1)

GL 2, 298-299; GL 5, 413, n.104

---> C.6.b(13)

A.6.4 Abnormally thin body

A.6.4⁹(1) After seven days of fasting Asenath is emaciated, with fallen face, straggly hair, cracked lips and eyes inflamed and burning from the tears of shame she has shed.

see E.22.1⁹(1); G.11.3⁹(2); Ia.15.1⁹(1);
 Ba.11.3⁹(1); F.10.1⁹(4); Fa.11.3⁹(1);
 G.10.2⁹(2); Ia.11.3⁹(1)

JosAsen 11.1(1); JosAsen 13.9(8); JosAsen 18.3

---> A.13(3); B.31.b(2)

A.6.4⁹(2) Moses is slender like a palm tree.

see Sa.2.3⁹(17); Sa.24.3⁹(17); A.6.5⁹(6);
 P.25.4⁹(1); P.23.1⁹(1); F.10.1⁹(5);
 Fb.10.1⁹(1); F.11.3⁹(2); G.10.2⁹(3);
 I.10.1⁹(2); G.25.4⁹(1); A.25.9⁹(1);
 If.6.1⁹(2); E.6.1⁹(1); Ga.10.2⁹(1);
 E.12.10⁹(1); I.23.3⁹(3); Ia.13.2⁹(1);
 Ia.24.4⁹(1); Ib.13.2⁹(1); Ib.24.4⁹(1);
 P.13.2⁹(1); P.24.4⁹(1); K.13.10⁹(2);
 B.16.12⁹(1); Ib.16.12⁹(1); G.17.20⁹(1);
 P.11.2⁹(1); I.23.3⁹(3); Fb.14.2⁹(2)

GL 2, 285

---> C.3.a(29)

A.6.4⁹(3) The boy who is helping Solomon to build the
 Temple, grows thin and emaciated because a
 demon, Ornias, sucks the thumb of his right
 hand (and takes half of his provisions and
 wages).

TSo1 1.2-4

---> A.19.b(16)

A.6.5 Abnormally tall or long body

A.6.5²(1) Serapi'el, prince of the Seraphim, is as tall as the seven heavens and his body is full of eyes that resemble stars of lightning in their brightness. He has the face of an angel and the body of an eagle.

see F.21.7²(1); G.4.1²(1); G.5.15²(1);
G.10.2²(1)

III En 27.3-7

---> C.3.a(5)

A.6.5²(2) Kerubi'el, prince of the Cherubim, is as tall, broad and wide as the seven heavens. His body is full of burning coals and emits lightnings; his mouth, tongue, face and eyes are also of fire; his eyelashes are like lightning, and lightning flickers from the rays of his head and his wheels. His whole body is covered with eyes and wings; flames blaze on both his hands.

see A.6.3²(1); A.14.5²(1); A.14.10²(2);
A.16.17²(1); A.20.1²(1); F.16.12²(1);
G.4.1²(3); G.5.15²(2); G.16.12²(2);
Gc.16.12²(1); I.16.12²(1); Ib.16.12²(1);
P.10.3²(1)

III En 22.3-9

---> C.3.a(7)

A.6.5²(3) The height of Opanni'el, prince of the Ophanim, is a journey of 2500 years. He has one hundred wings on each side, sixteen faces, 8766 eyes corresponding to the number of hours in a year, and in each pair of eyes lightnings flash and torches blaze, consuming all who look at him.

see F.5.10²(1); G.10.1²(1); G.10.5²(1);
G.5.13²(1); M.14.2²(14); M.20.1²(14)

III En 25.2-4

---> C.3.a(4)

A.6.5²(4) Soperi'el and Soperi-el, two princes of angels, are as tall as the seven heavens. They have appearances like lightning, eyes like the sun, bodies full of eyes, wings as numerous as the days of the year and as broad as heaven, lips like the gates of the east, tongues as high as the sea's waves; flames and lightnings issue from their mouths, fire is kindled from their sweat, and their tongues are blazing torches.

see Ba.16.4²(1); G.4.1²(2); G.5.15²(3);
G.16.12²(1); I.10.1²(3); I.10.5²(1);
Ib.6.5²(1); Ib.16.12²(2); M.14.2²(15);
M.20.1²(15)

III En 18.25

---> C.3.a(6)

A.6.5²(5) Samuil and Raguil, the two angels who transport Enoch to heaven, are very tall.
see Ia.10.1²(1); F.10.1²(4); P.11.2²(1);
G.10.1²(2); M.14.2²(4); M.20.1²(4)
II En 1.4-6(J and A); II En 3.1-3(J and A); II
En 33.6(J and A)

---> C.3.a(14)

A.6.5²(6) The angel Hadarniel is sixty myriads of parasangs taller than his fellows.
see I.10.5²(2)
GL 3, 110; GL 6, 46, n.247

---> C.3.a(3)

A.6.5²(7) The angel Nuriel is three hundred parasangs tall.
see A.16.12²(8); A.16.15²(1)
GL 2, 306-307; GL 5, 416-418, n.117

---> C.3.a(13)

A.6.5²(8) The chief of the angels called Irin and Kadishim ("Watchers" and "Holy Ones") is so tall that it would take five hundred years to walk a distance equal to his height.
see A.16.11²(1)
GL 2, 308; GL 5, 416-418, n.117

---> C.3.a(12)

A.6.5²(9) The angel Sammael is so tall that it would take five hundred years to cover a distance equal to his height. He is covered with eyes, at the sight of which the spectator falls prostrate in awe.

see G.5.15²(4); G.4.1²(5); M.14.2²(17);
M.20.2²(17)

GL 2, 308; GL 5, 416-418, n.117

---> B.24(2)

A.6.5²(10) The angels Af and Hemah ("Anger" and "Wrath") are five hundred parasangs tall and forged out of chains of black fire and red fire.

GL 2, 308; GL 5, 416-418, n.117

---> B.24(3)

A.6.5²(11) The angel Sandalfon, one of the Ophanim, towers above his fellows by so great a height that it would take five hundred years to cross a distance equal to it. Standing on earth, his head reaches the Holy Hayyot.

see D.5.13²(1); I.5.14²(1); Ib.5.14²(1)

III En 1.7-8; I En 71.1-7; GL 2, 307; GL 5,
416-418, n.117; GL 3, 111; GL 6, 46, n.247

---> C.3.a(2); B.22.a(3)

A.6.5²(12) The height and breadth of Enoch become equal to that of the world when he is transformed into Metatron. His stature is increased by 70,000 parasangs.

see A.6.3²(2); A.16.12²(6); G.5.13²(3);
G.10.2²(3); M.14.2²(13); M.20.1²(13);
B.16.12²(1); E.16.4²(1); G.16.12²(5);
V.16.12²(1); Va.16.12²(1); A.10.1²(6)

III En 9.2; III En 48c.5 (Appendix); TAb
10.8 (Recension B)

---> A.35(2)

A.6.5²(13) The Antichrist is ten cubits tall.
The track of his feet is three cubits long, as is his right arm. His hair reaches to his feet and he is three crested. His eyes are like the star which rises in the morning and his right eye like a lion's. His lower teeth are made of iron, his lower jaw of diamond; his right arm is made of iron, his left of copper. He is long faced, long nosed and disorderly, and has three letters on his forehead: A, K and T, signifying denial, rejection and the befouled dragon. His mother conceives him by touching the head of a fish.

see E.6.5²(1); Fb.13.2²(3); Fc.16.5²(1);
G.10.2²(6); G.18.1²(1); Ic.16.1²(1);
O.16.1²(1); O.16.2²(3); U.6.5²(2)

---> C.1(25); A.3.c(1)

A.6.5³(1) The Raphaim are giants seven, eight, nine or ten cubits tall. They dwelt in the region between the land of the Ammonites and Mount Hermon but were destroyed on account of their evil deeds.

Jub 29.9-11

---> A.1.a(13)

A.6.5³(2) The Amorites are eighteen cubits tall.
see G.23.4⁹(12); G.23.4⁹(13); W.25.2⁹(2)
GL 3, 346; GL 6, 120, n.699

---> A.1.a(14)

A.6.5³(3) Sihon, the king of the Amorites, is a giant taller than any tower, his thighbone alone measures eighteen cubits; he is so tall that the waters of the Flood do not reach him.

see A.23.2³(1)

DR 11.7; GL 3, 339-342; GL 6, 117, 118, n. 668, 669, 677

---> A.1.b(3)

A.6.5³(4) Anak the giant is so tall that the sun only reaches to his ankles. After living a long time, half his body withers away because,

descending as he does from the union of the fallen angels and women, he is half mortal, half immortal.

see Cd.23.1³(1)

BaR 16.11; GL 3, 268-270; GL 6, 94, n.512-516

---> A.1.b(4)

A.6.5³(5) Ahiman, Sheshai and Talmai, the three sons of Anak, are immensely tall and strong as marble; their steps make ridges in the earth.

see A.6.1³(11)

BaR 16.11; GL 3, 268-270; GL 6, 94, n.512-516

---> A.1.b(5)

A.6.5³(6) The giant Og is of immense stature: he sits on a city wall with his feet touching the ground. Moses, who is himself ten cubits tall, can, by jumping ten cubits, just reach Og's ankles. By another account, Og measures eighteen cubits, or his feet measure eighteen cubits, and he is so tall that the waters of the Flood do not reach him.

see A.6.3³(1); Va.6.5³(1); Ic.6.5³(1);

Ic.7.2³(1); Sa.2.3³(1); Sa.24.3³(1);

Ic.2.8³(1); Ic.5.11³(1); U.6.5³(1); A.6.1³(12)

DR 1.24; DR 11.7; GL 3, 343-348; GL 6, 119-121, n.685-687,691,694,695,704

---> A.1.a(15)

A.6.5⁹(1) Before the Fall Adam's body is extraordinarily tall and reaches from earth to heaven.

see A.6.1⁹(1); A.6.1⁹(2); A.6.3⁹(1);
 F.5.1⁹(1); A.13.10⁹(1); A.10.1⁹(1);
 A.10.1⁹(2); B.13.10⁹(1); A.9.1⁹(1);
 Sa.2.3⁹(1); Sa.24.3⁹(1); J.23.1⁹(1);
 A.16.9⁹(1); A.6.5⁹(2); G.23.5⁹(2); Ca.9.1⁹(1);
 Cb.9.1⁹(1); A.4.1⁹(1); D.14.10⁹(1);
 E.14.10⁹(1); Fb.14.10⁹(1); G.14.10⁹(1);
 H.14.10⁹(1); I.14.10⁹(1); J.14.10⁹(1);
 Ja.14.10⁹(1); A.12.1⁹(1); R.14.1⁹(1);
 R.18.1⁹(1)

BR 21.3; BR 8.1; BR 14.2; Jb 20.6; ApAb 23.5;
 WR 14.1; WR 18.2

---> C.5.a(2); A.16.a(2)

A.6.5⁹(2) After the Fall the size of Adam's body is reduced to one hundred cubits.

see A.6.1⁹(1); A.6.1⁹(2); A.6.3⁹(1);
 F.5.1⁹(1); A.13.10⁹(1); A.10.1⁹(1);
 A.10.1⁹(2); B.13.10⁹(1); A.9.1⁹(1);
 Sa.2.3⁹(1); Sa.24.3⁹(1); J.23.1⁹(1);
 A.16.9⁹(1); A.6.5⁹(1); G.23.5⁹(2); Ca.9.1⁹(1);
 Cb.9.1⁹(1); A.4.1⁹(1); D.14.10⁹(1);
 E.14.10⁹(1); Fb.14.10⁹(1); G.14.10⁹(1);
 H.14.10⁹(1); I.14.10⁹(1); J.14.10⁹(1);

Ja.14.10⁹(1); A.12.1⁹(1); R.14.1⁹(1);
 R.18.1⁹(1)
 BaR 13.2; BaR 13.12; BR 12.6; BR 19.8; Shir
 3.7~~8~~5

---> A.14.d(1); A.26.a(1); C.6.b(5)

A.6.5⁹(3) Before the Fall Eve's body is of very great
 height and terrible breadth, incomparable in
 aspect and size.

see A.6.1⁹(3); A.6.3⁹(2); A.10.1⁹(3);
 A.13.10⁹(2); B.13.10⁹(2); A.16.8⁹(1);
 A.16.9⁹(2)
 ApAb 23.5

---> C.5.a(3); A.16.a(3)

A.6.5⁹(4) Abraham is as tall as seventy men set on end.
 see T.25.1⁹(1); A.10.1⁹(4); Sa.2.3⁹(7);
 Sa.24.3⁹(7); Pc.10.5⁹(1); Pc.10.6⁹(1);
 F.10.1⁹(2)

GL 1, 232; GL 5, 225, n.97; GL 5, 267, n.317

---> C.3.a(27)

A.6.5⁹(5) Belisath, a giant of a man in strength, twelve
 cubits tall, is killed by Jacob.

TJud 3.7(T12P)

---> D.1.b(12)

A.6.5⁹(6) Moses is like a cedar of Lebanon in stature:

he is ten cubits tall.

see E.6.1⁹(1); E.12.10⁹(1); F.10.1⁹(5);
Ga.10.2⁹(1); Sa.2.3⁹(17); Sa.24.3⁹(17);
Ia.13.2⁹(1); Ia.24.4⁹(1); Ib.13.2⁹(1);
Ib.24.4⁹(1); P.13.2⁹(1); P.24.4⁹(1);
K.13.10⁹(2); B.16.12⁹(1); Ib.16.12⁹(1);
G.17.20⁹(1); P.23.1⁹(1); P.11.2⁹(1);
I.23.3⁹(3); G.10.2⁹(3); A.6.4⁹(2); P.25.4⁹(1);
Fb.10.1⁹(1); G.25.4⁹(1); A.25.9⁹(1);
If.6.1⁹(2); I.10.1⁹(2); Fb.14.2⁹(2);
F.11.3⁹(2)

GL 2, 332; GL 5 425, n.157; GL 6, 120, n.695

---> C.3.a(29)

A.6.5⁹(7) Aaron is like a cedar of Lebanon in stature.
see E.6.1⁹(2); E.12.10⁹(2); F.10.1⁹(6);
Ga.10.2⁹(2); I.10.1⁹(1); A.23.1⁹(8); A.6.2⁹(1)
GL 2, 332; GL 5, 425, n.157

---> C.3.a(30)

A.6.5⁹(8) Joshua is five ells tall.
see F.10.1⁹(9); I.23.2⁹(1)
GL 4, 14; GL 6, 179, n.45

---> C.3.a(31)

A.6.5⁹(9) The Israelites who go on a reconnaissance
mission into Canaan are sixty cubits in
height.

---> B.22.b(5)

A.6.5⁹(10) An Egyptian who is five cubits tall is killed
by Benaiah, son of Jehoiada, a hero from
Kabzeel.

I Ch 11.22-23

---> D.1.b(14)

A.6.5⁹(11) Goliath is six cubits and one span tall.
see A.6.1⁹(8); A.23.1⁹(15); A.23.6⁹(4);
Na.13.2⁹(1)

I S 17.4

---> D.1.b(17)

A.6.5⁹(12) Saul stands head and shoulders taller than the
rest of the people.

I S 9.2; I S 10.23

---> C.3.a(32)

A.6.5⁹(13) David becomes as tall as Saul when he wears
the latter's royal garments. Seeing this, Saul
puts the evil eye on David, and David removes
the clothes.

WR 26.9

---> A.14.c(16); C.3.a(33)

A.6.5¹⁰(1) The Messiah is one hundred cubits tall.

Alternatively, he is two, three or nine
hundred cubits tall.

BR 12.6

---> C.3.a(42)

A.6.6 Abnormally short body

A.6.6⁹(1) Adikam, the second son of Pharaoh, is very
short: his height is one cubit and a space.
see A.6.3⁹(4); E.6.5⁹(1)
GL 2, 298-299; GL 5, 413, n.104

A.8 INVERTED BODY

A.8.1⁵(1) The dead walk with their heads downward and
their feet in the air; spirits appear likewise
in necromancy except when they are summoned by
a king.
WR 26.7; GL 4, 70; GL 6, 236, n.75

---> A.34(2)

A.8.1⁹(1) The Dwellers of Paradise walk on their heads.
GL 5, 263, n.301

---> A.16.b(4); A.34(5); C.2(5)

A.8.1⁹(2) Isaac continues to walk on his head after he
leaves Paradise.
see A.25.3⁹(2); G.23.4⁹(5); Sa.2.3⁹(9);

Sa.24.3⁹(5)

GL 5, 263, n.301

---> A.16.b(5)

A.9 BODY OF, OR INCLUDING, OPPOSITE SEX

A.9.1 Androgynous body

A.9.1¹(1) A muse who desires herself becomes androgynous
and gives birth.

ApAdam V, 5.81

---> B.14.a(4); B.23.a(1)

A.9.1⁹(1) Adam is an androgyne before he is separated
into man and woman.

see A.6.1⁹(1); A.6.1⁹(2); A.6.3⁹(1);
F.5.1⁹(1); A.13.10⁹(1); A.10.1⁹(1);
A.10.1⁹(2); B.13.10⁹(1); A.6.5⁹(2);
Sa.2.3⁹(1); Sa.24.3⁹(1); J.23.1⁹(1);
A.16.9⁹(1); A.6.5⁹(1); G.23.5⁹(2); Ca.9.1⁹(1);
Cb.9.1⁹(1); A.4.1⁹(1); D.14.10⁹(1);
E.14.10⁹(1); Fb.14.10⁹(1); G.14.10⁹(1);
H.14.10⁹(1); I.14.10⁹(1); J.14.10⁹(1);
Ja.14.10⁹(1); A.12.1⁹(1); R.14.1⁹(1);
R.18.1⁹(1)

WR 14.1; BR 8.1; GL 5, 88-89, n.42

---> A.8.b(3)

A.9.2 Man in the form of woman

A.9.2²(1) Elijah appears in the guise of a harlot to accompany Rabbi Meir who is being pursued by Roman bailiffs. The latter desist from their pursuit as they cannot believe Rabbi Meir would choose such a companion.

see M.20.1²(5); M.14.2²(5); A.22.1²(1);
Pc.10.7⁹(1); A.10.1⁹(9)

GL 4, 204; GL 6, 326, n.51

---> B.18.a(2); B.9(3); B.6.a(6)

A.10 UNUSUAL EMISSION OR EMANATION FROM BODY

A.10.1 Body that emits light

A.10.1¹(1) The lustre of God's presence nourishes Moses for forty days and nights when he is on Mount Sinai.

see A.1.1¹(1); F.5.10¹(1); G.10.5¹(1);
Ia.16.12¹(1); A.11.2¹(1); A.11.2¹(2);
A.11.3¹(1); D.16.3¹(1); E.11.1¹(1);
E.11.2¹(1); E.12.3¹(1); F.16.12¹(1);
P.10.1¹(1); Pc.10.7¹(1); Gf.4.1¹(1);
Gf.27.2¹(1); A.17.6¹(1); A.17.7¹(1)

ShR 47.5

---> B.32(1)

A.10.1²(1) Abel in heaven is a wondrous man, bright as the sun, who sits on a throne between two gates leading to destruction, and judges and sentences souls.

see W.25.1⁹(1)

TAb 12.5

---> A.35(1)

A.10.1²(2) The angel Michael, though disguised as a Commander-in-chief when he meets Abraham, is as bright as the sun.

see A.16.10²(1); A.16.12²(1); A.1.1²(1);
Gf.27.2²(1)

TAb 2.4; Tab 7.3-5 (Recension A and B)

---> C.1(7)

A.10.1²(3) When the adversaries of the Jews send elephants to trample them, two angels appear, clothed in glory and of awe-inspiring appearance, and fill them with confusion and timidity.

III Mac 6.18

---> B.24(5); B.15.b(3)

A.10.1²(4) Angels of a shining white appearance greet Sobacha, Elijah's father, when Elijah is about to be born. They wrap Sobacha in fire and give him flames of fire to eat.

This is good!

see A.11.2²(2)

LivPro(Elijah) 21.2

---> C.1(9)

A.10.1²(5) The three hundred angels who look after
Paradise are very bright.

II En 8.8(J)

---> C.6.a(4)

A.10.1²(6) Enoch's body becomes radiant when he is an-
ointed with the oil which is greater than the
greatest light and like the rays of the glit-
tering sun, and he is clothed in clothes of glory.

see A.6.3²(2); A.6.5²(12); G.5.13²(2);

G.10.2²(3); M.14.2²(13); M.20.1²(13);

A.16.12²(6); B.16.12²(1); E.16.4²(1);

G.16.12²(5); V.16.12²(1); Va.16.12²(1)

II En 22.8-10 (J and A)

---> A.14.c(1); A.35(2)

A.10.1²(7) Satan assumes the brightness of angels
and, pretending to be an angel, tells
Eve that her penance - standing for thirty-
nine days in the river Tigris - has been
accepted after eighteen days and thus lures
her out of the water.

LAE(Vita) 6.1-2; 7, 9.1-5; 10.1; LAE(ApMos) 16

---> B.9(2); B.6.a(3)

A.10.1⁹(1) Adam is luminous, as a "garment of light" is made for him which is like a lamp, broad at the bottom, narrow at the top, smooth as a fingernail, lovely as pearl, like fine linen.

see A.6.1⁹(1); A.6.1⁹(2); A.6.3⁹(1);
 F.5.1⁹(1); A.13.10⁹(1); A.9.1⁹(1);
 A.10.1⁹(2); B.13.10⁹(1); A.6.5⁹(2);
 Sa.2.3⁹(1); Sa.24.3⁹(1); J.23.1⁹(1);
 A.16.9⁹(1); A.6.5⁹(1); G.23.5⁹(2); Ca.9.1⁹(1);
 Cb.9.1⁹(1); A.4.1⁹(1); D.14.10⁹(1);
 E.14.10⁹(1); Fb.14.10⁹(1); G.14.10⁹(1);
 H.14.10⁹(1); I.14.10⁹(1); J.14.10⁹(1);
 Ja.14.10⁹(1); A.12.1⁹(1); R.14.1⁹(1);
 R.18.1⁹(1)

BR 20.12

---> A.19.b(1); E.1(2)

A.10.1⁹(2) Adam's beauty - which reflects the wisdom with which God had endowed him - makes his face shine. Even the balls of his feet outshine the sun.

see A.6.1⁹(1); A.6.1⁹(2); A.6.3⁹(1);
 F.5.1⁹(1); A.13.10⁹(1); A.9.1⁹(1);
 A.10.1⁹(1); B.13.10⁹(1); A.6.5⁹(2);
 Sa.2.3⁹(1); Sa.24.3⁹(1); J.23.1⁹(1);
 A.16.9⁹(1); A.6.5⁹(1); G.23.5⁹(2); Ca.9.1⁹(1);
 Cb.9.1⁹(1); A.4.1⁹(1); D.14.10⁹(1);
 E.14.10⁹(1); Fb.14.10⁹(1); G.14.10⁹(1);

H.14.10⁹(1); I.14.10⁹(1); J.14.10⁹(1);
 Ja.14.10⁹(1); A.12.1⁹(1); R.14.1⁹(1);
 R.18.1⁹(1)
 KR 8.1§2; WR 20.2

---> C.6.a(6)

A.10.1⁹(3) Eve's body is luminous, as a "garment of light"
 is made for her by God.

see A.6.1⁹(3); A.6.3⁹(2); A.6.5⁹(3);
 A.13.10⁹(2); B.13.10⁹(2); A.16.8⁹(1);
 A.16.9⁹(2)
 BR 20.12

---> A.19.b(1); E.1(2)

A.10.1⁹(4) Abraham is born with a luminous body.

see Sa.2.3⁹(7); Sa.24.3⁹(7); Pc.10.5⁹(1);
 Pc.10.6⁹(1); A.6.5⁹(4); T.25.1⁹(1); F.10.1⁹(2)
 ShR 15.26

---> C.3.a(35)

A.10.1⁹(5) Sarai's lustre makes the whole land of Egypt
 sparkle when the box in which Abram has hidden
 her is opened.

see F.10.1⁹(3); Vg.1.1⁹(1); Vg.23.1⁹(3);
 Nd.5.1⁹(1)
 BR 40.5

---> C.3.a(36)

A.10.1⁹(6) Rays emanating from Joseph illuminate the house of Asenath like "the splendour of the sun".

see Sa.2.3⁹(12); Sa.24.3⁹(12); Va.3.1⁹(2);

Va.27.2⁹(1); Va.3.1⁹(3); Va.10.10⁹(1)

GL 2, 171; GL 5, 374, n.432

---> C.3.a(37)

A.10.1⁹(7) Judah becomes luminous like the moon, with twelve rays under his feet.

see I.23.3⁹(2); J.23.1⁹(2); F.11.6⁹(1);

E.8.1⁹(1); E.13.1⁹(1); G.10.4⁹(1);

Gf.16.3⁹(1); Ic.18.5⁹(1); F.18.5⁹(1);

If.6.1⁹(1); Va.3.1⁹(1)

TNaph 5.5(T12P)

---> C.10(20)

A.10.1⁹(8) The Rechabites, sons of Jonadab, possess a shining appearance after they are transported to the Isle of the Blessed.

HistRech 11.5b; HistRech 12.(2)3

---> A.35(9)

A.10.1⁹(9) Elijah shines after fighting the Antichrist.

see M.20.1²(5); M.14.2²(5); A.22.1²(1);

Pc.10.7⁹(1); A.9.2²(1)

ApEl 4.9

---> A.35(12)

A.10.1⁹(10) Enoch shines after fighting the Antichrist.

see A.10.1⁹(9)

ApEl 4.19

---> A.35(12)

A.10.1⁹(11) Isaiah witnesses Adam, Abel, Enoch and all the righteous from the time of Adam without robes of flesh, but in robes of above, like angels in glory.

AscenIs (VisIs) 9.7-9

---> A.35(3)

A.10.1⁹(12) A pious man has a radiance of glory at the time of his death.

GL 6, 61, n.309

---> A.14.c(24)

A.10.1⁹(13) At the time of the resurrection the learned and the virtuous shine as brightly as the vault of heaven and the stars.

I En 104.2; II En 65.10(J); II En 65.11(A); II En 66.7(J); IV En 7(97); II Bar 51.5,9f.; Dn 12.3,10; Dn 11.35; WR 30.2

---> A.35(15)

A.10.1⁹(14) The bodies of the Righteous in Paradise emit

a shining light.

GL 1, 20

---> A.35(14); C.6.a(12)

A.10.1¹⁰(1) The rays that emanate from the countenance of the Messiah spread a stronger lustre than those from the countenances of Moses and Joshua.

GL 6, 141-142, n.836

---> C.3.a(43)

A.10.1¹⁰(2) Death assumes the form of a beautiful archangel, with an appearance like sunlight and cheeks flashing with fire, when he appears before Abraham.

see Fa.10.2¹⁰(1); A.23.8¹⁰(1); D.5.1¹⁰(1);
D.5.6¹⁰(1); D.17.1¹⁰(1); D.18.6¹⁰(1);
F.17.1¹⁰(1); F.17.2¹⁰(1); F.17.3¹⁰(1);
F.17.4¹⁰(1); F.17.5¹⁰(1); F.17.6¹⁰(1);
F.17.10¹⁰(1); F.18.5¹⁰(1); F.18.6¹⁰(1);
D.5.2¹⁰(1)

TAb 16.6-8

---> B.21(6)

A.10.2 Emission of fire or flames from body

A.10.2²(1) A man with fire emanating from his body made of bronze (literally "electrum") is seen by

Ezekiel in a vision.

see A.16.2²(1); Cc.16.2²(1); Cc.16.12²(2)

Ezk 1.27

---> C.1(15)

A.10.5 Emission of lightning from body

A.10.5²(1) The Hayyot emit lightnings and sparks.

see Pc.6.5²(1)

III En 29.2

---> C.3.a(8)

A.10.10 Unusual fragrance emanating from body

A.10.10⁹(1) Job's body emits a stench.

see A.23.1⁹(20); A.23.20⁹(2); B.24.1⁹(4);

Cc.23.3⁹(1); Cc.23.3⁹(2); Pc.2.1⁹(1);

Pd.1.1⁹(1); B.11.1⁹(3); B.23.20⁹(1);

B.15.1⁹(2)

TJob 31.2; TJob 34.4

---> A.10(5)

A.10.10⁹(2) The stench of the decay of Antiochus Epiphanes
sickens the whole army.

II M 9.5-10

---> A.26.b(5); B.4(15)

A.10.10⁹(3) Elisha's body exudes a fragrance.

see G.25.2⁹(1)

GL 4, 242; GL 6, 346, n.12

---> C.6.a(10)

A.10.15 Other bodily issue

A.10.15⁹(1) Rehoboam, the son of Solomon, is afflicted with an issue (gonorrhoea) after Solomon has transferred David's curse against Joab's descendants to his own descendants.

GL 4, 127; GL 6, 278, n.10

---> A.7.a(7)

A.11 UNUSUAL COLOUR OF BODY

A.11.1 Black body

A.11.1²(1) The fallen angels have the appearance of darkness itself.

II En 7.2(J)

---> C.6.b(1)

A.11.1⁹(1) Ham comes out of the ark "dusky" because he has had sexual relations with a dog whilst in the ark.

see B.11.1⁹(1)

BR 36.7

---> A.26.a(2)

A.11.1⁹(2) Ham's descendants are black.
 see B.11.1⁹(2); E.12.3⁹(1); G.11.3⁹(1);
 Ia.12.1⁹(1)
 BR 36.7
 ---> A.6.a(2); A.2.b(1)

A.11.2 White body

A.11.2¹(1) A snow-white being coming from heaven is seen
 by Enoch during his ascension.
 see E.11.2¹(1); A.11.2¹(2); A.11.3¹(1);
 D.16.3¹(1); E.11.1¹(1); E.12.3¹(1);
 F.5.10¹(1); F.16.12¹(1); G.10.5¹(1);
 Ia.16.12¹(1); P.10.1¹(1); P.10.7¹(1);
 Pc.10.7¹(1); Gf.4.1¹(1); A.1.1¹(1);
 Gf.27.2¹(1); A.10.1¹(1); Pc.10.3¹(1);
 I.10.5¹(1); If.6.1¹(1)
 I En 87.2
 ---> C.6.a(1)

A.11.2¹(2) God is white and ruddy. (He exercises mercy,
 symbolized by white, and justice, symbolized
 by ruddy.)
 see E.11.2¹(1); A.11.2¹(1); A.11.3¹(1);
 D.16.3¹(1); E.11.1¹(1); E.12.3¹(1);
 F.5.10¹(1); F.16.12¹(1); G.10.5¹(1);
 Ia.16.12¹(1); P.10.1¹(1); P.10.7¹(1);

Pc.10.7¹(1); Gf.4.1¹(1); A.1.1¹(1);
 Gf.27.2¹(1); A.10.1¹(1); Pc.10.3¹(1);
 I.10.5¹(1); If.6.1¹(1)
 Shir 5.9§1

---> C.9(1)

A.11.2²(1) The first angels are also known as the seven
 snow-white ones.

I En 90.21-22

---> C.6.a(2)

A.11.2²(2) Angels of a shining white appearance greet
 Sobacha, the father of Elijah, when Elijah is
 about to be born. They wrap Sobacha in fire
 and give him flames of fire to eat.

see A.10.1²(4)

LivPro(Elijah) 21.2

---> C.1(9)

A.11.2⁹(1) At birth Noah's body is as white as snow and
 as red as a blooming rose.

see A.11.3⁹(1); E.11.2⁹(1); G.10.2⁹(1);
 Sa.2.3⁹(4); Sa.24.3⁹(4); Sa.2.1⁹(1);
 Sa.24.10⁹(1); Sa.24.2⁹(1); T.23.1⁹(1);
 I.10.4⁹(1); Va.24.1⁹(1); If.26.1⁹(1);
 B.11.3⁹(2); B.11.2⁹(1)

I En 106.2-3, 5, 10-11

---> C.10(17)

A.11.2⁹(2) A white son is born to the king of the Arabs
and his wife, who are both black, after she
fixes her eyes upon some white-painted figures
in their house during intercourse.

see B.11.2⁹(5)

BaR 9.34

---> A.5(2); A.14.a(12)

A.11.3 Red body

A.11.3¹(1) God is ruddy and white. (He exercises justice,
symbolized by red, and mercy, symbolized by
white.)

see E.11.2¹(1); A.11.2¹(2); A.11.2¹(1);
D.16.3¹(1); E.11.1¹(1); E.12.3¹(1);
F.5.10¹(1); F.16.12¹(1); G.10.5¹(1);
Ia.16.12¹(1); P.10.1¹(1); P.10.7¹(1);
Pc.10.7¹(1); Gf.4.1¹(1); A.1.1¹(1);
Gf.27.2¹(1); A.10.1¹(1); Pc.10.3¹(1);
I.10.5¹(1); If.6.1¹(1)

Shir 5.9¹

---> C.9(1)

A.11.3⁹(1) At birth Noah's body is as red as a blooming
rose and as white as snow.

see A.11.2⁹(1); E.11.2⁹(1); G.10.2⁹(1);
Sa.2.3⁹(4); Sa.24.3⁹(4); Sa.2.1⁹(1);

T.23.1⁹(1); I.10.4⁹(1); Sa.24.10⁹(1);
 Va.24.1⁹(1); If.26.1⁹(1); B.11.3⁹(2);
 B.11.2⁹(1); Sa.24.2⁹(1)
 I En 106.2-3, 5, 10-11

---> C.10(17)

A.11.3⁹(2) Esau is reddish from birth (and as though wrapped in a hairy cloak).

see A.13.6⁹(1); B.18.3⁹(1); E.4.1⁹(1);
 O.13.6⁹(1); P.13.6⁹(1); B.11.3⁹(1);
 B.13.6⁹(1); E.26.1⁹(1); Ic.26.1⁹(1);
 Sa.2.3⁹(2); Sa.24.3⁹(2); A.13.1⁹(1);
 B.13.1⁹(1)

Gn 25.25; BR 75.4; BR 63.6; BR 64.8; BR 63.12

---> C.7(2); C.10(16)

A.12 UNUSUAL SHAPE OF BODY

A.12.1 Amorphous body

A.12.1⁹(1) Adam is created as an unformed mass, spread out from one end of the world to the other.

see Cb.9.1⁹(1); F.5.1⁹(1); A.9.1⁹(1);
 R.14.1⁹(1); R.18.1⁹(1); A.6.1⁹(1); A.6.1⁹(2);
 A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2); A.13.10⁹(1);
 B.13.10⁹(1); A.10.1⁹(1); A.10.1⁹(2);
 Sa.2.3⁹(1); Sa.24.3⁹(1); A.16.9⁹(1);
 Ca.9.1⁹(1); Cb.5.1⁹(1); G.23.5⁹(1);

J.23.1⁹(1); A.4.1⁹(1); D.14.10⁹(1);
 E.14.10⁹(1); Fb.14.10⁹(1); G.14.10⁹(1);
 H.14.10⁹(1); I.14.10⁹(1); J.14.10⁹(1);
 Ja.14.10⁹(1)

BR 8.1; BR 14.8; BR 21.3; BR 24.2; Jb 20.6

---> A.8.b(1)

A.13 BODY WITH PECULIARITY OF SKIN

A.13.1 Tattooed skin

A.13.1⁹(1) Esau is born with a figure of a serpent tattooed upon his body, "symbol of all that is wicked and hated of God".

see A.13.6⁹(1); B.18.3⁹(1); E.4.1⁹(1);
 O.13.6⁹(1); P.13.6⁹(1); B.11.3⁹(1);
 B.13.6⁹(1); E.26.1⁹(1); Ic.26.1⁹(1);
 Sa.2.3⁹(2); Sa.24.3⁹(2); A.11.3⁹(2);
 B.13.1⁹(1)

GL 1, 315; GL 5, 274, n.27

---> C.6.b(7); C.10(23)

A.13.1⁹(2) Johoiakim's body is tattooed with the names of idols (and his penis with the Name of God).
 see Sa.13.1⁹(1); B.13.1⁹(2)

WR 19.6; GL 4, 284; GL 6, 379, n.125

---> B.13.a(21)

A.13.2 Brand or burn (or other indelible mark) on skin

A.13.2⁹(1) Yahweh puts a mark on Cain.

see A.23.1⁹(1); F.11.1⁹(1); F.10.1⁹(1);
Fb.13.2⁹(1); Fb.14.2⁹(1); Fb.18.11⁹(1);
O.13.2⁹(1); F.11.3⁹(1); B.13.2⁹(1)

Gn 4.13-16

---> B.2.c(3); B.6.b(6); B.11.e(1); B.15.b(4)

A.13.2⁹(2) The Israelites are engraved with the Ineffable
Name when they leave Egypt.

BaR 14.24

---> B.11.e(3)

A.13.2⁹(3) The names of the plagues of Egypt are engraved
upon the bodies of the Egyptians, including
the words "Dam" (blood), "Zefardea" (frog) and
"Kinnin" (vermin).

DR 7.9

---> A.26.b(30)

A.13.2⁹(4) The bodies of the Israelites are branded with
an ivy leaf at the time of the census during
the reign of Ptolemy.

III Mac 2.29

---> B.13.a(22); B.6.b(11)

A.13.4 Leprous skin

A.13.4⁹(1) The skin of King Uzziah is leprous.
 see A.23.1⁹(14); B.13.4⁹(1); B.23.1⁹(2);
 Fb.13.4⁹(1); Fb.23.1⁹(1)
 II K 15.5; II Ch 26.19-23; WR 17.3
 ---> A.19.b(17); A.26.a(12); A.7.a(5)

A.13.6 Hairy skin

A.13.6²(1) The demon Keteb, or Keteb Meriri ("Bitter Destruction" or "Pestilence") is covered with hair. He is also covered in scales, full of eyes, with the head of a calf and a single horn on his forehead. He has a single eye set on his heart that kills whoever looks at it.
 see D.18.4²(1); E.4.1²(2); Fb.14.2²(1);
 G.5.15²(6); G.4.1²(6); G.4.5²(1); B.13.7²(1);
 B.13.6²(1); Fb.18.11²(1)
 BaR 12.3; EkR 1.3²29; GL 3, 186; GL 6, 74,
 n.381

---> C.1(22)

A.13.6²(2) Both male and female demons have bodies and faces covered with hair, but bald heads.
 see F.13.12²(1); E.1.1²(2); E.4.1²(1);
 E.4.2²(1); B.13.6²(2)
 GL 6, 192, n.58

---> A.1.a(6)

A.13.6⁹(1) Esau is born hairy (as though wrapped in a hairy cloak) and reddish.

see A.11.3⁹(2); B.18.3⁹(1); E.4.1⁹(1);
O.13.6⁹(1); P.13.6⁹(1); B.11.3⁹(1);
B.13.6⁹(1); E.26.1⁹(1); Ic.26.1⁹(1);
Sa.2.3⁹(2); Sa.24.3⁹(2); A.13.1⁹(1);
B.13.1⁹(1)

Gn 25.25; Gn 27.11,23; BR 63.6,8; BR 73.8; BR
65.15

---> C.7(2); C.6.b(8); C.10(16)

A.13.6⁹(2) The Persians are hairy like bears.

see B.18.1⁹(1); E.18.1⁹(1)

Kid 72a; EsR 1.17

---> C.7(4)

A.13.10 Horny or hard skin

A.13.10⁹(1) Adam has a horny skin before the Fall (and is wrapped in a cloud of glory).

see Cb.9.1⁹(1); F.5.1⁹(1); A.9.1⁹(1);
R.14.1⁹(1); R.18.1⁹(1); A.6.1⁹(1); A.6.1⁹(2);
A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2); A.12.1⁹(1);
B.13.10⁹(1); A.10.1⁹(1); A.10.1⁹(2);
Sa.2.3⁹(1); Sa.24.3⁹(1); A.16.9⁹(1);
Ca.9.1⁹(1); Cb.5.1⁹(1); G.23.5⁹(1);
J.23.1⁹(1); A.4.1⁹(1); D.14.10⁹(1);

E.14.10⁹(1); Fb.14.10⁹(1); G.14.10⁹(1);
H.14.10⁹(1); I.14.10⁹(1); J.14.10⁹(1);
Ja.14.10⁹(1)

GL 1, 74; GL 5, 97, n.69

---> C.5.a(1); A.16.a(4)

A.13.10⁹(2) Eve has a horny skin before the Fall.

see A.6.1⁹(3); A.6.3⁹(2); A.6.5⁹(3);
A.10.1⁹(3); B.13.10⁹(2); A.16.8⁹(1);
A.16.9⁹(2)

GL 1, 74; GL 5, 97, n.69

---> C.5.a(1); A.16.a(5)

A.13.11 Abnormally dry, withered or shrunken skin

A.13.11⁹(1) The skin of the sons of Zion is shrunken
against their bones and dry as a stick, and
their faces are darker than blackness itself,
after the fall of Jerusalem in 587 BC.

see B.13.11⁹(1); F.11.1⁹(3)

Lm 4.8; EkR 4.8-11

---> A.13(4)

A.13.20 Transparent body

A.13.20⁹(1) The bodies of pregnant women become
transparent like glass when God agrees to
accept the children as bondsmen and asks the

children in the womb if they will be surety
for the observance of the Torah.

GL 3, 90; GL 6, 35, n.196

---> B.2.a(2)

A.14 UNUSUAL PROTUBERANCES OR PROTRUSIONS ON BODY

A.14.1 Tumours on body

A.14.1⁹(1) The Philistines who have brought the ark to
Ashdod (as well as the citizens of Ashdod, Gath
and Ekron) are afflicted with tumours.

I S 5.6-12; I S 6.4-11

---> B.24(16); A.26.b(37)

A.14.5 Body covered in wings

A.14.5²(1) Kerubi'el, prince of the Cherubim, is covered
from head to toe with wings and eyes. His
entire body is full of burning coals, and rays
emanate from his wheels.

see A.20.1²(1); A.6.3²(1); A.6.5²(2);
A.14.10²(2); A.16.17²(1); F.16.12²(1);
G.4.1²(3); G.5.15²(2); G.16.12²(2);
Gc.16.12²(1); I.16.12²(1); Ib.16.12²(1);
P.10.3³(1)

III En 22.3-9

---> C.3.a(7)

A.14.10 Wheels attached to body

A.14.10²(1) The four creatures seen by Ezekiel have wheels on the ground beside them and the rims of the wheels have eyes all the way round.

see F.5.3²(1); F.18.5²(2); F.20.1²(1);
F.18.4²(1); M.20.1²(8); M.14.2²(8);
U.18.3²(1); P.21.1²(1); G.4.1²(4); G.5.15²(5)
Ezk 1.15-21; Ezk 3.13; Ezk 10.9,12,16,17,19;
Ezk 11.22

---> C.1(16)

A.14.10²(2) Kerubi'el, prince of the Cherubim, has wheels. His whole body is full of burning coals and he is covered with wings and eyes.

see A.6.3²(1); A.6.5²(2); A.14.5²(1);
A.16.17²(1); A.20.1²(1); F.16.12²(1);
G.4.1²(3); G.5.15²(2); G.16.12²(2);
Gc.16.12²(1); I.16.12²(1); Ib.16.12²(1);
P.10.3²(1)

III En 22.3-9

---> C.3.a(7)

A.16 BODY OF UNUSUAL SUBSTANCE

A.16.2 Body of bronze, copper or brass

A.16.2²(1) A man who appears to be made of bronze ?
(literally "electrum") is seen by Ezekiel in a
vision. *Electrum is an alloy
of gold & silver!*
see A.10.2²(1); Cc.16.2²(1); Cc.16.12²(2)
Ezk 40.3; Ezk 1.27

---> C.1(15)

A.16.2⁸(1) Idols of brass, stone and wood speak for three
days to give wise men news of future events at
the time of the coming of the Messiah (and
then they fall flat on their faces).
see A.16.5⁸(1); A.16.7⁸(1)
LadJac 7.17

---> A.3.d(5); B.2.c(1)

A.16.5 Body of stone

A.16.5⁸(1) Idols of stone, brass and wood speak for three
days to give wise men news of future events at
the time of the coming of the Messiah (and
then they fall flat on their faces).
see A.16.2⁸(1); A.16.7⁸(1)
LadJac 7.17

---> A.3.d(5); B.2.c(1)

A.16.6 Body of clay

A.16.6⁸(1) An image of dust and clay, made by Enosh, is

animated by Satan entering it.

see A.16.13⁸(1)

GL 1, 122-123; GL 5, 150-151, n.54

---> A.3.d(4); A.32(1)

A.16.7 Body of wood

A.16.7⁸(1) Idols of wood, brass and stone speak for three days to give wise men news of future events at the time of the coming of the Messiah (and then they fall flat on their faces).

see A.16.2⁸(1); A.16.5⁸(1)

LadJac 7.17

---> A.3.d(5); B.2.c(1)

A.16.8 Body of grass

A.16.8⁹(1) Eve's body becomes like grass or algae after she stands for a long time in water as a penance for her sins.

see A.16.9⁹(2); A.13.10⁹(2); B.13.10⁹(2);
A.6.1⁹(3); A.6.3⁹(2); A.6.5⁹(3); A.10.1⁹(3)

LAE(Vita) 6.1-2,7; LAE(Vita) 9.1-5; LAE(Vita)
10.1; see also GL 5, 115, n.106

---> A.14.c(5)

A.16.9 Body of sponge

A.16.9⁹(1) Adam's body becomes like sponge as a result of his penance of standing in water.
 see Cb.9.1⁹(1); F.5.1⁹(1); A.9.1⁹(1);
 R.14.1⁹(1); R.18.1⁹(1); A.6.1⁹(1); A.6.1⁹(2);
 A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2); A.13.10⁹(1);
 B.13.10⁹(1); A.10.1⁹(1); A.10.1⁹(2);
 Sa.2.3⁹(1); Sa.24.3⁹(1); A.12.1⁹(1);
 Ca.9.1⁹(1); Cb.5.1⁹(1); G.23.5⁹(1);
 J.23.1⁹(1); A.4.1⁹(1); D.14.10⁹(1);
 E.14.10⁹(1); Fb.14.10⁹(1); G.14.10⁹(1);
 H.14.10⁹(1); I.14.10⁹(1); J.14.10⁹(1);
 Ja.14.10⁹(1)

PRE 20

---> A.14.c(3)

A.16.9⁹(2) Eve's body becomes like sponge after she stands for a long time in water as a penance for her sins.
 see A.16.8⁹(1); A.13.10⁹(2); B.13.10⁹(2);
 A.10.1⁹(3); A.6.1⁹(3); A.6.5⁹(3); A.6.3⁹(2)
 GL 5, 115, n.106

A.16.10 Body of snow

A.16.10²(1) Michael's body is made of snow, Gabriel's of fire, yet when they stand near each other they do not injure each other.
 see A.16.12²(1); A.1.1²(1); A.10.1²(2);

Gf.27.2²(1)

BaR 12.8; DR 5.12

---> C.1(5); D.2.d(1)

A.16.10²(2) Gabriel's body is made of snow, Michael's
of fire, yet when they stand near each other
they do each other no injury.

see A.16.12²(2)

Shir 3.2[§]1

---> C.1(5); D.2.d(1)

A.16.10²(3) An angel with an appearance like snow (and
hands like ice) chills Enoch's face after he
has ascended to heaven, so that men are able
to endure the sight of him.

see P.16.11²(1)

II En 37.1-2(J); II En 37.1(A); GL 1, 136-137

---> B.22.b(3)

A.16.11 Body of ice or hail

A.16.11²(1) The chief of the angels called Irin and
Kadishim, "Watchers" and "Holy Ones", is made
of hail.

see A.6.5²(8)

GL 2, 308; GL 5, 416-418, n.117

---> C.3.a(12)

A.16.11²(2) Some of the Angels of Destruction are made of
hail, others of flames.

see A.16.12²(9); G.25.2²(1)

GL 2, 366; GL 5, 433-434, n.213

---> B.15.a(8); B.22.a(11)

A.16.12 Body of fire

A.16.12²(1) The body of Michael is made of fire, that of
Gabriel of snow, yet when they stand near each
other, they do each other no injury.

see A.16.10²(1); A.1.1²(1); A.10.1²(2);
Gf.27.2²(1)

Shir 3.2§1

---> C.1(5); D.2.d(1)

A.16.12²(2) The body of Gabriel is made of fire, that of
Michael of snow, yet when they stand near each
other, they do each other no injury.

see A.16.10²(2)

BaR 12.8; DR 5.12

---> C.1(5); D.2.d(1)

A.16.12²(3) Purouel, an archangel of fire, holds
a trumpet with which he tests sinners.

TAb 12.9-13

---> B.1.a(1)

A.16.12²(4) Angels of flaming fire are seen by Enoch
during his ascension.

I En 17.1

---> C.1(4)

A.16.12²(5) Angels of flame guard the paradise of Eden.

II En 42.4

---> B.19.b(5)

A.16.12²(6) Enoch's body turns into celestial fire after
his transformation into Metatron.

see A.6.3²(2); A.6.5²(12); G.5.13²(2);

G.10.2²(3); M.14.2²(13); M.20.1²(13);

B.16.12²(1); E.16.4²(1); G.16.12²(5);

V.16.12²(1); Va.16.12²(1); A.10.1²(6)

III En 15.1; III En 48c.6(Appendix)

---> A.35(2)

A.16.12²(7) The angels Af and Hemah, "Anger" and "Wrath",
are forged out of chains of black fire and red
fire, and are five hundred parasangs in
height.

see A.6.5²(10)

GL 2, 308; GL 5, 416-418, n.117

---> B.24(3)

A.16.12²(8) The angel Nuriel and his retinue of fifty
myriads of angels are made out of water and

fire.

see A.6.5²(7); A.16.15²(1)

GL 2, 306-307; GL 5, 416-418, n.117

---> C.3.a(13)

A.16.12²(9) Some of the Angels of Destruction are made of flames and some of hail.

see A.16.11²(2); G.25.2²(1)

GL 2, 366; GL 5, 433-434, n.213

---> B.15.a(8); B.22.a(11)

A.16.13 Body of dust

A.16.13⁸(1) An image of dust and clay, made by Enosh, is animated by Satan entering it.

see A.16.6⁸(1)

GL 1, 122-123; GL 5, 150-151, n.54

---> A.3.d(4); A.32(1)

A.16.14 Body of wax

A.16.14⁸(1) Moulded wax figures of men (representing the army of Agnias and the army of the Egyptians) are animated by being plunged into magic water and allowed to swim. In this way Balaam hopes to foretell the outcome of the war between the African and the Egyptian armies.

GL 2, 159; GL 5, 372, n.425

---> A.3.d(1); B.11.b(1); A.14.c(2)

A.16.15 Body of water

A.16.15²(1) The angel Nuriel and his retinue of fifty
 myriads of angels are fashioned out of fire
 and water.

GL 2, 306-307; GL 5, 416-418, n.117

---> C.3.a(13)

A.16.16 Body of light

A.16.16⁵(1) The soul when it leaves the body resembles a
 body of glorious light, spiritually flying.

HistRech 15.10

---> A.34(3)

A.16.17 Body of coal

A.16.17²(1) The body of Kerubi'el, prince of the Cherubim,
 is full of burning coals, and he is as tall
 and wide as the seven heavens, and is covered
 in burning eyes and wings. He also has wheels.
 see A.6.3²(1); A.6.5²(2); A.14.10²(2);
 A.20.1²(1); F.16.12²(1); G.4.1²(3);
 G.5.15²(2); G.16.12²(2); Gc.16.12²(1);
 I.16.12²(1); Ib.16.12²(1); P.10.3²(1)

III En 22.3-9

---> C.3.a(7)

A.16.18 Body of precious stone or jewel

A.16.18²(1) A man with a body like beryl, chrysolite or topaz, a face like lightning, eyes like fiery torches, and arms and legs like burnished bronze (and a voice like the voice of a crowd) is seen by Daniel in a vision.

see F.16.12²(2); G.16.12²(3); O.16.2²(1);
T.16.2²(1)

Dn 10.6

---> C.1(14)

A.16.18²(2) The body and legs of Iaoel, the angel who takes the right hand of Abraham, are like sapphire, his face is like chrysolite and his hair like snow.

see E.11.2²(1); F.16.18²(1); T.16.18²(1)

ApAb 11.2

---> C.3.a(11)

A.16.20 Body of unspecified matter

A.16.20⁸(1) A life-like statue calls out in a loud voice "Hither, ye satans, Solomon has come to undo you" when Solomon approaches it.

GL 4, 165; GL 6, 298, n.79

---> A.3.d(2); B.10.a(1); A.32(2)

A.16.20⁸(2) An idol speaks, saying "I am thy God" when
Nebuchadnezzar places the golden diadem of the
high priest, inscribed with the Holy Name,
into its mouth.

see If.21.1⁸(1)

Shir 7.9⁶1

---> A.3.d(3); A.11.a(1); B.9(5)

A.17 SUBSTITUTE FOR BODY

A.17.1 Shadow in place of body

A.17.1⁵(1) A spirit with the shadowy form of a man and
gleaming eyes is summoned by Solomon.

TSo1 17.1-4

---> A.34(4)

A.17.2 Stone in place of body

A.17.2¹⁰(1) A stone takes on the appearance of Jeremiah
and is stoned in his place. Later, when
Jeremiah is ready to die, the stone cries out
"O stupid children of Israel, why do you stone
me thinking that I am Jeremiah? Behold,
Jeremiah stands in your midst".

IV Bar 9.27-30

---> B.9(4); B.18.a(1)

A.17.6 Fire in place of body

A.17.6²(1) The angels called Erelim have a white fire
 in place of a body.

GL 2, 307; GL 5, 416-418, n.117

---> C.1(13)

A.20 BODY WITH BIRD ATTRIBUTES

A.20.1 Body with wings

A.20.1²(1) The body of Kerubi'el, prince of the Cherubim,
 is covered from head to toe with wings and
 eyes. His entire body is full of burning coals
 and rays emanate from his wheels.

see A.14.5²(1); A.6.3²(1); A.6.5²(2);
A.14.10²(2); A.16.17²(1); F.16.12²(1);
G.4.1²(3); G.5.15²(2); G.16.12²(2);
Gc.16.12²(1); I.16.12²(1); Ib.16.12²(1);
P.10.3²(1)

III En 22.3-9

---> C.3.a(7)

A.22 UNUSUALLY HIDEOUS BODY

A.22.1²(1) Elijah takes the form of a hideously ugly man

to meet Eliezer and correct his overweening conceit.

see A.9.2²(1); M.20.1²(5); M.14.2²(5);
Pc.10.7⁹(1); A.10.1⁹(9)

GL 4, 216; GL 6, 331, n.72, 73

---> B.7(2)

A.22.1²(2) A dirty, ragged beggar with hair like nails
seats himself before the bridegroom at a
wedding banquet: he is the angel of death.

see E.13.1²(1)

GL 4, 227-229; GL 6, 335-336, n.96,97

---> B.6.a(1)

A.22.1²(3) The forbidding ugliness of the demon Asmodeus
terrifies those who behold him.

see U.20.1²(1)

GL 4, 172; GL 6, 301, n.73

---> B.24(11)

A.22.1⁹(1) The husbands of the she-devils Lilith and
Mahlah take possession of Caleb and Phinehas
and transform them so frightfully that the
residents of Jericho are struck with fear.

see I.23.3⁹(7); J.23.2⁹(6); I.23.2⁹(2);
If.6.1⁹(3); A.1.1⁹(2)

GL 4, 5; GL 6, 171, n.11

---> A.32(3); B.24(15)

A.22.1⁹(2) Esther becomes very ugly as a result of the witchcraft of her enemies, but she regains her former beauty through a miracle.

GL 6, 460, n.78

---> A.11.a(5)

A.22.1⁹(3) Haman's daughter is made repulsive by a disease so that she cannot be chosen as a successor to Vashti.

GL 6, 477, n.173

---> A.10(4); B.21(4)

A.22.1⁹(4) The coquettish maidens of Jerusalem are disfigured and made repulsive by diseases sent by God.

GL 4, 312-313; GL 6, 404, n.45

A.23 DISEASE, PARALYSIS OR MALFUNCTION OF BODY

A.23.1 Leprous body

A.23.1⁹(1) Cain is afflicted with leprosy.

see F.11.1⁹(1); Fb.13.2⁹(1); F.10.1⁹(1);
Fb.14.2⁹(1); Fb.18.11⁹(1); O.13.2⁹(1);
F.11.3⁹(1); B.13.2⁹(1); A.13.2⁹(1)

BaR 7.5; BR 22.12

---> C.6.b(6); B.2.c(4); A.26.b(3)

A.23.1⁹(2) Abimelech, king of Gerar, is stricken with leprosy and covered in scabs for having instigated Isaac's removal from Gerar.

BR 64.9

---> A.26.b(11)

A.23.1⁹(3) Miriam becomes leprous and white as snow (but is cured after a week through the intercession of Aaron and Moses).

see B.11.2⁹(3)

Nb 12.10; WR 17.3; BaR 7.5

---> A.26.b(20)

A.23.1⁹(4) The Egyptians suffer from leprosy and smarting boils when Moses is abandoned in the water. When Pharaoh's daughter discovers and touches the ark of Moses, she is instantly cured.

see B.23.2⁹(2)

ShR 1.23; GL 2, 266; GL 5, 398, n.48

---> D.1.b(15)

A.23.1⁹(5) Pharaoh and his court are afflicted with leprosy when he desires to sleep with Sarah, Abraham's wife; or, more specifically, Pharaoh is smitten with a skin disease (ra'athan) which is harmful to sexual intercourse, or with lupus, another disease of the skin, which

leaves deep scars.

BR 41.2; BR 52.13; WR 16.1; GL 1, 224; GL 5,
221, n.75-77

---> A.26.a(6); B.23.b(1)

A.23.1⁹(6) Pharaoh is afflicted with leprosy which covers
his whole body from the crown of his head to
the soles of his feet; after ten years the
leprosy is replaced by boils.

see B.23.2⁹(3); B.24.1⁹(1)

ShR 1.34

---> A.26.b(29)

A.23.1⁹(7) Two lepers, marching outside the pillar of
clouds, are able to witness and report the
miracle of the levelling of the mountains and
the annihilation of the Amorites.

GL 6, 116, n.662

---> D.1.b(16)

A.23.1⁹(8) Aaron is afflicted with leprosy after he has
spoken out against Moses (but the affliction
lasts a moment only).

see A.6.2⁹(1); A.6.5⁹(7); E.6.1⁹(2);
E.12.10⁹(2); F.10.1⁹(6); Ga.10.2⁹(2);
I.10.1⁹(1)

GL 3, 259; GL 6, 91, n.494,495

---> A.26.b(21)

A.23.1⁹(9) The Israelites suffer from leprosy and gonorrhoea after the making of the Golden Calf.

see Sa.10.1⁹(1)

WR 17.3; BaR 7.1-6; BaR 8.3; BaR 8.8

---> A.26.a(11)

A.23.1⁹(10) Gehazi is leprous and white as snow.

see B.11.2⁹(4); F.23.1⁹(1)

II K 5.25-27; WR 16.1; WR 17.3; BaR 7.5

---> A.26.b(43); A.11.b(1)

A.23.1⁹(11) Gehazi's children and descendants are cursed "for evermore" with leprosy by Elisha.

see F.23.1⁹(1)

II K 5.25-27; BaR 7.5

---> A.7.a(8); A.6.b(3)

A.23.1⁹(12) Naaman is leprous (but is healed after following Elisha's instructions to bathe seven times in the Jordan river).

II K 5

---> D.1.b(19); A.26.b(42)

A.23.1⁹(13) Four lepers discover the abandonment of the Aramaean camp during the siege of Samaria.

II K 7.3-8

---> D.1.b(22)

A.23.1⁹(14) King Uzziah is stricken with leprosy when he goes into the temple to burn incense upon the altar.

see A.13.4⁹(1); B.13.4⁹(1); B.23.1⁹(2);
Fb.13.4⁹(1); Fb.23.1⁹(1)

II K 15.5; II Ch 26.19-23; WR 17.3; BaR 23.13

---> A.19.b(17); A.26.a(12); A.7.a(5)

A.23.1⁹(15) Goliath is stricken with leprosy.

see A.6.1⁹(8); A.23.6⁹(4); A.6.5⁹(11);
Na.13.2⁹(1)

WR 17.3; BaR 7.5

---> A.26.b(38); A.14.a(9)

A.23.1⁹(16) David suffers from leprosy for half a year after his transgression with Bath-sheba.

see Sa.2.3⁹(23); Sa.24.3⁹(23); E.11.3⁹(1);
B.11.3⁹(3); G.25.1⁹(1); T.23.2⁹(1);
O.23.2⁹(1); A.25.15⁹(3); F.11.1⁹(6);
A.25.9⁹(2)

GL 4, 104; GL 6, 266, n.96

---> A.26.b(40)

A.23.1⁹(17) Joab and his descendants are cursed with leprosy and gonorrhoea by David after Joab has killed Abner, the son of Ner.

see Sa.10.1⁹(2)

II Sam 3.28-29; WR 16.1; WR 17.3; BaR 8.5

---> A.26.b(41)

A.23.1⁹(18) Haman becomes a leper on the day that
Mordecai is honoured.

GL 6, 477, n.174

---> A.26.b(58)

A.23.1⁹(19) A leper bathes in the Sea of Tiberias and is
instantly healed when he comes into contact
with the water of Miriam's well.

see B.23.2⁹(5)

GL 3, 54; GL 6, 22, n.135

---> D.1.b(28)

A.23.1⁹(20) Job is smitten with leprosy from the soles of
his feet to the crown of his head (and his
body swarms with vermin).

see A.23.20⁹(2); B.24.1⁹(4); Cc.23.3⁹(1);

Pc.2.1⁹(1); Pd.1.1⁹(1); Cc.23.3⁹(2);

B.11.1⁹(3); B.23.20⁹(1); B.15.1⁹(2);

A.10.10⁹(1)

GL 2, 235; GL 5, 386, n.24

---> B.1.a(2)

A.23.1⁹(21) Shebnah, a high priest, is punished with
leprosy for his evil deeds.

WR 5.5; WR 17.3

---> A.26.b(56)

A.23.1⁹(22) Doeg dies a leper (or is eaten alive by worms).

see A.23.20⁹(3)

GL 4, 76; GL 6, 242, n.106

---> A.26.b(39)

A.23.2 Convulsions

A.23.2³(1) Sihon and his warriors are seized with convulsions so terrible that they roll up and writhe in pain, and are unable to stand in the battle lines.

see A.6.5³(3)

GL 3, 342; GL 6, 118, n.679

---> B.16(2)

A.23.2⁹(1) The high priest of Jerusalem is overwhelmed by trembling when Heliodorus, chancellor to the king, insists on confiscating the Temple funds for the royal exchequer.

II M 3.17

---> A.12.a(28)

A.23.3 Boils

A.23.3⁹(1) The Egyptians are covered in boils that break out into sores: The sixth plague of Egypt.

see B.23.2⁹(4); Sa.2.1⁹(7); Sa.24.2⁹(7);
W.4.2⁹(2); P.23.1⁹(2); Ie.27.1⁹(1);
B.24.3⁹(1); B.24.3⁹(2); B.24.4⁹(2);
B.23.1⁹(1); B.23.6⁹(1)

Ex 9.8-12; EzekTrag Exagoge 137

---> B.5(6); B.4(6); A.14.c(14)

A.23.6 Paralysis

A.23.6⁹(1) The Egyptians are paralysed and "clamped to the spot" in the darkness during the ninth plague of Egypt.

see Sa.2.1⁹(7); Sa.24.2⁹(7); W.4.2⁹(2);
P.23.1⁹(2); B.24.3⁹(1); B.24.3⁹(2);
B.23.2⁹(4); B.24.4⁹(2); B.23.1⁹(1);
A.23.3⁹(1); Ie.27.1⁹(1)

Ws 17.14,15,18

---> A.12.a(26)

A.23.6⁹(2) Sinners remain rooted to the soil, without being able to move a step, when Joshua makes the people pass before the Ark.

GL 6, 176, n.28

---> B.6.b(6)

A.23.6⁹(3) The enemies of Israel become as still as stone
in the war between Joshua and the united kings
of Canaan.

GL 6, 179, n.44

---> B.16(6)

A.23.6⁹(4) Goliath is rooted to the ground, unable to
move, after David casts his evil eye on him.

see A.23.1⁹(15); A.6.1⁹(8); A.6.5⁹(11);
Na.13.2⁹(1)

GL 4, 87; GL 6, 251, n.40

---> A.14.a(9)

A.23.6⁹(5) Alcimus suffers a stroke, his mouth becomes
obstructed and his paralysis makes him
incapable of giving directions.

see I.23.2⁹(5)

I M 9.54-56

---> B.22.c(4); B.15.b(12)

A.23.6⁹(6) Theodotus Ptolemy IV Philopater, king of
Egypt, is tossed to the ground with a stroke,
and becomes paralysed and unable to speak
when he tries to enter the Temple in Jerusalem.

see I.23.2⁹(6)

III Mac 2.22

---> A.26.b(51); B.15.b(13); A.19.b(26)

A.23.6⁹(7) Zimri and Cosbi are unable to move and separate from each other after being pierced by Phinehas's lance during copulation.

see I.23.2⁹(4); W.1.1⁹(1)

BaR 20.25

---> A.19.b(11); B.3(8); B.18.b(2)

A.23.8 Decaying or putrifying body

A.23.8¹⁰(1) Death appears to sinners as a decaying figure with two heads, one with the face of a dragon, the other like a sword.

see D.5.1¹⁰(1); D.5.6¹⁰(1); D.17.1¹⁰(1);

D.18.6¹⁰(1); F.17.1¹⁰(1); F.17.2¹⁰(1);

F.17.3¹⁰(1); F.17.4¹⁰(1); F.17.5¹⁰(1);

F.17.6¹⁰(1); F.17.10¹⁰(1); F.18.5¹⁰(1);

F.18.6¹⁰(1); Fa.10.2¹⁰(1); D.5.2¹⁰(1);

A.10.1¹⁰(2)

TAb 13.13-16; TAb 14.1-4(Recension B)

---> B.24(22); C.9(7)

A.23.10 Unspecified disease of body

A.23.10⁹(1) Marks of disease appear on the body of Vashti, Ahasuerus's wife, so that she cannot appear naked before the guests of her husband.

see Fb.23.1⁹(2); F.22.1⁹(2)

GL 4, 375; GL 6, 455, n.35

---> B.25.b(2)

A.23.10¹⁰(1) Judah's whole body is diseased: from the
soles of his feet to the crown of his head
there are wounds, bruises and open sores.
Is 5,6

---> C.9(6)

A.23.20 Body infested with worms

A.23.20⁹(1) Worms crawl out of the body of Delilah,
Micah's mother, while she is alive.
Ps-Philo 44.9; Ps-Philo 47.12

---> A.26.b(55)

A.23.20⁹(2) Job's body is infested with worms (and his
body swarms with vermin).
see A.23.1⁹(20); B.24.1⁹(4); Cc.23.3⁹(1);
Cc.23.3⁹(2); Pc.2.1⁹(1); Pd.1.1⁹(1);
B.11.1⁹(3); B.23.20⁹(1); B.15.1⁹(2);
A.10.10⁹(1)
GL 5, 386, n.26

---> A.10(5); B.1.a(2)

A.23.20⁹(3) Doeg is eaten alive by worms; a fiery worm
goes up into his tongue and makes him rot
away. In a variant, he dies a leper.
see A.23.1⁹(22)

Ps-Philo 63.4; GL 4, 76; GL 6, 242, n.106

---> A.16.b(39)

A.23.30 Elephantiasis

A.23.30⁹(2) Chenephres is attacked by elephantiasis.

Art Moses Fragment 3; GL 5, 412-413, n.101

---> A.26.b(57)

A.24 WOUNDED, MUTILATED OR MAIMED BODY

A.24.10 Unspecified wound or mutilation

A.24.10⁹(1) Lamech is wounded (and kills the man who wounded him).

Gn 4.23-24

---> D.1.b(7)

A.24.10⁹(2) Judas, the son of Simon, high priest and ethnarch of the Jews, is wounded in the battle against Cendebaeus.

I M 16.9

---> A.20(10)

A.24.10⁹(3) A prophet is struck and wounded by a man at his own request so that he can pretend to be wounded in battle when he meets King Ahab.

I K 20.37

---> B.9(9); B.2.c(6)

A.24.10⁹(4) Jehoram, the son of Ahab, king of Israel, is wounded in the battle with Hazael, king of Aram.

II Ch 22.5

---> A.20(9)

A.25 UNUSUAL ABILITIES OF BODY

A.25.2 Vital corpse

A.25.1²(1) The corpse of Sammael's son weeps and wails (even when cut up into pieces).

GL 1, 154-155; GL 5, 177, n.22

---> B.19.a(3)

A.25.3 Body that revives from the dead

A.25.3⁹(1) Abraham's dead servants (killed by fear when Death reveals his ferocious aspect) are revived by God at Abraham's request.

TAb 18.11; TAb 14.5-6(Recension B)

---> A.19.b(5)

A.25.3⁹(2) The body of Isaac comes to life again after his death by fright upon the altar.

see Sa.2.3⁹(9); Sa.24.3⁹(9); A.8.1⁹(2);
G.23.4⁹(5)

GL 1, 281-282; GL 5, 251, n.243

---> A.14.b(1)

A.25.3⁹(3) The dead body of the boy Micah, used by the Egyptians as building material, is brought to life again when Moses writes the Name of God on Micah's body.

GL 4, 49; GL 6, 209, n.126

---> A.11.a(7)

A.25.3⁹(4) David revives from the dead when Solomon brings David's coffin to remind God of David's good deeds (and to plead for help in getting the Ark into the sanctuary).

ShR 8.1

---> B.8(2)

A.25.3⁹(5) The son of a woman from Shunem is brought back to life by Elisha.

II K 4, 33-35; Shir 2.5§3

---> A.14.c(20); A.35(10)

A.25.3⁹(6) A dead man revives at the touch of Elisha's bones. Alternatively, he is brought back to life when he touches Elisha's bier.

II K 13.21; GL 4, 246; GL 6, 347, n.21

---> A.14.c(21)

A.25.3⁹(7) Jeremiah rises again three days after his death.

IV Bar 9.7-14

---> B.3(6)

A.25.3⁹(8) A corpse touched by an eagle comes to life as a sign that Jeremiah's mission is true.

IV Bar 7.18; GL 4, 320

---> B.3(7); A.14.c(18)

A.25.3⁹(9) God raises the dead Jonah to life through Elijah to show that it is not possible to run away from God.

see E.1.1⁹(3); Sa.2.3⁹(26); Sa.24.3⁹(26)

LivPro(Jonah) 10.6

---> B.4(10); A.19.b(18)

A.25.3⁹(10) The son of the widow of Zarephath is revived from the dead by Elijah when Elijah stretches himself out on the child three times and prays to God.

I K 17.17-24; Shir 2.5§3

---> A.19.b(19); A.35(11)

A.25.3⁹(11) Ezekiel revives the dead in the valley of Dura.

---> A.19.b(22); B.4(12)

A.25.3⁹(12) The beautiful youths who were executed in Babylon because the husbands of the Babylonian women were jealous, are revived by Ezekiel.

GL 4, 332; GL 6, 421-422, n.94,95

---> A.19.b(22); B.4(12)

A.25.3⁹(13) The Ephraimites, who had perished in the attempt to escape from Egypt before Moses led the nation out of the land of bondage, are revived by Ezekiel.

GL 4, 332; GL 6, 421-422, n.94, 95

---> A.19.b(22)

A.25.3⁹(14) The Jews whom Nebuchadnezzar had killed because of their wicked deeds, are revived twenty years later in the Valley of Dura. God drops the dew of heaven upon the dry bones, and then sends the four winds to the four corners of the earth to retrieve the souls from the treasure house of souls.

GL 4, 332-333; GL 6, 421-422, n.94, 95; see also II Bar 29.7; II Bar 73.2

---> A.19.b(22); A.17(4); A.14.c(23)

A.25.3⁹(15) The godless who had, in life, polluted the

Temple with heathen rites and those who had not believed in the resurrection^r of the dead, are revived by Ezekiel. ✓

GL 4, 332; GL 6, 421-422, n.94, 95

---> A.19.b(22); B.3(5)

A.25.3⁹(16) The dead in Sheol are revived at the sound of the Divine Voice.

GL 3, 95, 97; GL 6, 39-40, n.215

---> A.14.b(7); B.7(7)

A.25.9 Corpse that remains fresh

A.25.9⁹(1) Although Moses's body lies in the grave, it is still as fresh as when Moses was alive; his eyes do not become dim and his countenance retains the brightness it had received on Mount Sinai.

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);
A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);
I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);
Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);
If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);
P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);
Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);
Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);
P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);
Ib.16.12⁹(1); Ia.13.2⁹(1)

GL 3, 473; GL 6, 164, n.953

---> C.6.a(7)

A.25.9⁹(2) The face of David's corpse amazes Hadrian with its high colour; and when he presses the flesh with his fingers, the blood begins to circulate.

see E.11.3⁹(1); B.11.3⁹(3); Sa.2.3⁹(23);
Sa.24.3⁹(23); G.25.1⁹(1); A.23.1⁹(16);
T.23.2⁹(1); O.23.2⁹(1); A.25.15⁹(3);
F.11.1⁹(6)

GL 6, 412-413, n.73

---> C.6.a(9)

A.25.9⁹(3) The corpse of Baruch shows no sign of decay.

GL 4, 324; GL 6, 412, n.73

---> C.6.a(11)

A.25.10 Body with other unusual abilities

A.25.10³(1) The children of the generation of the Nephilim, or ante-diluvians, run around while still connected to the mother by the navel string.

GL 1, 151-152; GL 5, 173, n.16

---> A.1.a(12)

A.25.15 Body that can fly through the air

A.25.15⁹(1) Balaam can fly through the air.

see If.6.1⁹(4); U.23.1⁹(1); G.23.4⁹(11);
I.23.3⁹(6); Va.27.1⁹(1); G.5.1⁹(1); G.1.1⁹(1)
GL 2, 409-410; GL 5, 407-410, n.80; GL 3, 409-
410; GL 6, 103-104, n.851,853,854

---> A.11.a(3); B.18.a(5)

A.25.15⁹(2) Jannes and Jambres, the sons of Balaam, can
fly through the air.

GL 2, 287; GL 5, 407-410, n.80

---> B.18.a(6)

A.25.15⁹(3) David is suspended in the air and thus avoids
being transfixd by Ishbi's lance.

see Sa.2.3⁹(23); Sa.24.3⁹(23); E.11.3⁹(1);
B.11.3⁹(3); G.25.1⁹(1); A.23.1⁹(16);
T.23.2⁹(1); O.23.2⁹(1); F.11.1⁹(6); A.25.9⁹(2)
GL 4, 108; GL 6, 268, n.110

---> A.11.a(4); B.15.b(11)

A.25.15⁹(4) The kings of Midian practise witchcraft
together with Balaam and fly, but fall down
on top of the slain Midianites when they see
the plate engraved with the Holy Name.

BaR 20.20; BaR 22.5

---> B.11.c(1)

A.25.30 Fire-proof body

A.25.30⁹(1) Hezekiah is fire-proof after he is rubbed with
the blood of a salamander.

see E.1.1⁹(2); B.2.2⁹(1); Sa.2.1⁹(24);

Sa.24.2⁹(24); B.15.1⁹(1)

GL 4, 266; GL 6, 361, n.47

---> A.14.c(19)

A.26 BODY OF DIFFERENT AGE GROUP

A.26.1 Child with characteristics of adult

A.26.1⁹(1) In the days of the sons of Noah children can
run, speak and obey orders while still
attached by the umbilical cord to their
mothers.

see Qa.14.1⁹(1)

BR 36.1; WR 5.1

---> A.16.a(5)

A.26.1⁹(2) Melkizedek, the child born to the dead Sopanim,
is fully developed physically (like a three
year old), blesses God, and has the badge
of priesthood on his chest.

II En 71.17-19

---> C.10(15)

A.26.1⁹(3) From the day of his birth Moses is able to speak, walk and converse with his parents. At the age of three he prophesies.

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);
A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);
I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);
Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);
If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);
P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);
Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);
Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);
P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);
Ib.16.12⁹(1); Ia.13.2⁹(1); A.25.9⁹(1)

DR 11.10

---> C.10(11)

A.26.3 Old person with youthful looks

A.26.3⁹(1) Though she is old, Jochebed regains her youth at her re-marriage with Amram: her skin becomes soft, the wrinkles in her face disappear and the warm tints of maiden beauty return.

see A.1.1⁹(1); F.10.1⁹(12)

GL 2, 263; GL 5, 396, n.38

---> A.35(8)

A.26.3⁹(2) Ruth the Moabite is forty years old, yet she

looks like a girl of fourteen.

RR 4.4

---> D.2.c(4)

A.27 TRANSFORMATION OR PARTIAL TRANSFORMATION OF BODY

A.27.1 Transformation of human form into that of a
land animal

A.27.2⁹(1) Those who wanted to ascend the Tower of Babel
and set up idols, are transformed into apes.

GL 1, 180; GL 5, 203-204

---> A.26.a(3)

A.27.2⁹(2) The breakers of the Sabbath are transformed
into apes by Moses.

GL 6, 85, n.452

---> A.26.a(8)

A.27.2⁹(3) Nebuchadnezzar is made to live like a beast
for forty days (or seven years) as a
punishment for deeming himself more than a
man. As far down as his navel he resembles an
ox and the lower part of his body resembles a
lion.

see Cc.27.1⁹(1); Cc.27.4⁹(1); A.6.2⁹(2);
U.23.1⁹(4); T.24.3⁹(1); E.6.5⁹(5); Pd.6.5⁹(1);
Pd.12.1⁹(1); Ib.1.1⁹(2)

---> A.26.b(52); B.7(6)

A.27.2⁹(4) The Amalekites are great sorcerers who transform themselves into animals to escape the attacks of their enemies in war.

GL 6, 233, n.61

---> B.18.a(11)

A.27.2⁹(5) A man is transformed into a demon in the form of a gigantic dog as a punishment for his unlawful deeds.

TSol 10.1-2

---> A.26.b(63)

A.27.6 Transformation of human body into a star

A.27.6⁹(1) Istehar is transformed into a star in the constellation of the Pleiades as a reward for her chastity after she tricked the angels who wanted to seduce her into giving her their wings, and used them to fly to heaven.

see M.14.2⁹(1); M.20.1⁹(1)

BHM 5.21 Midrash Fragments no.4 (Hebrew text, 156); BHM 4.3 Schemchasai und Asael (Hebrew text, 127)

---> A.35(13)

A.27.7 Transformation of body into salt

A.27.7⁹(1) Lot's wife is transformed into a pillar of
salt.

Gn 19.17-26

---> A.26.a(4); A.26.b(9); A.14.a(5)

B THE SKIN AND THE FLESH

B.2 PARTIAL ABSENCE OF SKIN OR FLESH

B.2.1 Gnawed skin or flesh

B.2.1⁹(1) Men gnaw the flesh from their own bones during the famine in Samaria.

see B.15.3⁹(1); B.24.4⁹(3)

GL 4, 191; GL 6, 314, n.55

---> A.13(6)

B.2.2 Peeled skin or flesh

B.2.2⁹(1) Hezekiah's skin peels off as a result of a disease inflicted upon him as a punishment for his having "peeled off" the gold from the Temple.

see E.1.1⁹(2); A.25.30⁹(1); Sa.2.1⁹(24);
Sa.24.2⁹(24); B.15.1⁹(1)

GL 4, 272; GL 6, 366, n.72

---> A.26.b(46); A.10(3)

B.2.3 Body with pieces of skin or flesh cut off

B.2.3⁹(1) Nebuchadnezzar cuts off a piece of Hiram's flesh every day and forces Hiram to eat it, until he finally perishes.

---> A.24(2); B.15.a(11)

B.11 UNUSUAL COLOUR OF SKIN

B.11.1 Black skin

B.11.1⁹(1) Ham comes out of the Ark "dusky" because he has had sexual relations with a dog whilst in the Ark.

see A.11.1⁹(1)

BR 36.7

---> A.26.a(2)

B.11.1⁹(2) Ham's descendants have a black skin.

see A.11.1⁹(2); E.12.3⁹(1); G.11.3⁹(1);

Ia.12.1⁹(1)

BR 36.7

---> A.6.a(2); A.2.b(1)

B.11.1⁹(3) Job's skin turns black with disease.

see B.23.20⁹(1); B.15.1⁹(2); A.23.1⁹(20);

A.23.20⁹(2); B.24.1⁹(4); Cc.23.3⁹(1);

Pc.2.1⁹(1); Pd.1.1⁹(1); Cc.23.3⁹(2);

A.10.10⁹(1)

Jb 30.30

---> B.1.a(2)

B.11.2 White skin

B.11.2⁹(1) At birth Noah is as white as snow and as red
as a blooming rose.

B.11.3⁹(2); A.11.2⁹(1); A.11.3⁹(1);

E.11.2⁹(1); G.10.2⁹(1); Sa.2.3⁹(4);

Sa.24.3⁹(4); Sa.2.1⁹(1); T.23.1⁹(1);

I.10.4⁹(1); Sa.24.10⁹(1); Va.24.1⁹(1);

If.26.1⁹(1); Sa.24.2⁹(1)

I En 106.2-3,5,10-11

---> C.10(17)

B.11.2⁹(2) Laban is exceptionally white (an albino).

BR 60.7; BaR 10.5

---> C.6.b(9); E.1(5)

B.11.2⁹(3) Miriam becomes white as snow - a leper - after
she has complained about Moses taking the
Cushite woman.

see A.23.1⁹(3)

Nb 12.10

---> A.26.b(20)

B.11.2⁹(4) Gehazi is as white as snow and leprous.

see A.23.1⁹(10); F.23.1⁹(1)

II K 5.25-27

---> A.26.b(43)

B.11.2⁹(5) A white son is born to the king of the arabs
and his wife who are both black.

see A.11.2⁹(2)

BaR 9.34

---> A.5(2); A.14.a(12)

B.11.3 Red skin

B.11.3⁹(1) Esau is reddish of skin when he is born (and
as though wrapped in a hairy cloak).

see A.13.6⁹(1); A.11.3⁹(2); B.13.6⁹(1);

B.18.3⁹(1); E.4.1⁹(1); A.13.1⁹(1); P.13.6⁹(1);

O.13.6⁹(1); E.26.1⁹(1); Ic.26.1⁹(1);

Sa.2.3⁹(2); Sa.24.3⁹(2)

Gn 25.25; BR 63.6,8,12; BR 75.4

---> C.10(16); C.7(2)

B.11.3⁹(2) At birth Noah is as red as a blooming rose
and as white as snow.

see A.11.3⁹(1); A.11.2⁹(1); B.11.2⁹(1);

E.11.2⁹(1); G.10.2⁹(1); Sa.2.3⁹(4);

Sa.24.3⁹(4); Sa.2.1⁹(1); T.23.1⁹(1);

I.10.4⁹(1); Sa.24.10⁹(1); Va.24.1⁹(1);

If.26.1⁹(1); Sa.24.2⁹(1)

I En 106.2-3,5,10-11

---> C.10(17)

B.11.3⁹(3) David has a ruddy complexion.

see E.11.3⁹(1); Sa.2.3⁹(23); Sa.24.3⁹(23);
 G.25.1⁹(1); A.23.1⁹(16); T.23.2⁹(1);
 O.23.2⁹(1); A.25.15⁹(3); F.11.1⁹(6);
 A.25.9⁹(2)

GL 6, 257, n.13

---> A.12.a(31); C.10(18)

B.13 PECULIARITIES OF SKIN OR FLESH AS A WHOLE

B.13.1 Tattooed skin

B.13.1⁹(1) Esau is born with the figure of a serpent
 upon his skin, "symbol of all that is wicked
 and hated of God".

see A.13.6⁹(1); B.18.3⁹(1); E.4.1⁹(1);
 O.13.6⁹(1); P.13.6⁹(1); B.11.3⁹(1);
 B.13.6⁹(1); E.26.1⁹(1); Ic.26.1⁹(1);
 Sa.2.3⁹(2); Sa.24.3⁹(2); A.13.1⁹(1);
 A.11.3⁹(2)

GL 1, 315; GL 5, 274, n.27

---> C.6.b(7); C.10(23)

B.13.1⁹(2) Johoiakim's skin is tattooed with the names of
 idols (and his penis with the Name of God).

see A.13.1⁹(2); Sa.13.1⁹(1)

WR 19.6; GL 4, 284; GL 6, 379, n.125

---> B.13.a(21)

B.13.2 Brand or engraving on skin or flesh

B.13.2⁹(1) Yahweh puts a mark on Cain.

see A.13.2⁹(1); A.23.1⁹(1); F.11.1⁹(1);
F.10.1⁹(1); Fb.13.2⁹(1); Fb.14.2⁹(1);
Fb.18.11⁹(1); O.13.2⁹(1); F.11.3⁹(1)

Gn 4.13-16

---> B.2.c(3); B.6.b(2); B.11.e(1); B.15.b(4)

B.13.2⁹(3) The Ineffable Name is engraved upon the
Israelites when they leave Egypt; and as long
it is, no evil thing can touch them.

BaR 14.24

---> B.11.e(3)

B.13.2⁹(4) The Jews enrolled in a census by Ptolemy are
branded with an ivy leaf, the emblem of
Dionysus.

III Mac 2.29

---> B.13.a(22); B.6.b(11)

B.13.4 Leprous skin

B.13.4⁹(1) King Uzziah's skin is leprous.

see A.23.1⁹(14); A.13.4⁹(1); B.23.1⁹(2);
Fb.13.4⁹(1); Fb.23.1⁹(1)

II K 15.5; II Ch 26.19-23; WR 17.3

---> A.19.b(17); A.26.a(12); A.7.a(5)

B.13.6 Hairy skin

B.13.6²(1) The demon Keteb or Keteb Meriri, ("Bitter Destruction" or "Pestilence") is covered with hair. He is also covered in scales and eyes, and has the head of a calf with a single horn on his forehead. He has a single eye set on his heart that kills whoever looks at it.
see A.13.6²(1); D.18.4²(1); E.4.1²(2);
Fb.14.2²(1); G.5.15²(6); G.4.1²(6); G.4.5²(1);
B.13.7²(1); Fb.18.11²(1)
BaR 12.3; EkR 1.3§29; GL 3, 186; GL 6, 74, n.381

---> C.1(22)

B.13.6²(2) Both male and female demons have bodies and faces covered with hair, but bald heads.
A.13.6²(2); F.13.12²(1); E.1.1²(1); E.4.1²(1);
E.4.2²(1)
GL 6, 192, n.58

---> A.1.a(6)

B.13.6⁹(1) When he is born Esau is hairy as though wrapped in a hairy cloak, and reddish in colour.
see A.13.6⁹(1); B.18.3⁹(1); E.4.1⁹(1);
O.13.6⁹(1); P.13.6⁹(1); B.11.3⁹(1);
A.11.3⁹(2); E.26.1⁹(1); Ic.26.1⁹(1);

Sa.2.3⁹(2); Sa.24.3⁹(2); A.13.1⁹(1);
B.13.1⁹(1)
Gn 25.25; Gn 27.11,23; BR 65.15; BR 63.6,8; BR
73.8

---> C.7(2); C.6.b(8); C.10(16)

B.13.7 Scaly skin

B.13.7²(1) The demon Keteb or Keteb Meriri ("Bitter
Destruction" or "Pestilence") is covered with
scales and eyes, and is hairy all over. He
has the head of a calf, with a single horn on
his forehead. He also has an eye on his heart
which kills whoever looks at it.

D.18.4²(1); E.4.1²(2); Fb.14.2²(1);
G.5.15²(6); G.4.1²(6); G.4.5²(1); A.13.6²(1);
B.13.6²(1); Fb.18.11²(1)
BaR 12.3; EkR 1.3~~5~~29; GL 3, 186; GL 6, 74,
n.381

---> C.1(22)

B.13.10 Horny or hard skin

B.13.10⁹(1) Adam has a horny skin before the Fall (and is
enveloped in a cloud of glory).

see Cb.9.1⁹(1); F.5.1⁹(1); A.9.1⁹(1);
R.14.1⁹(1); R.18.1⁹(1); A.6.1⁹(1); A.6.1⁹(2);
A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2); A.13.10⁹(1);

A.12.1 ⁹ (1);	A.10.1 ⁹ (1);	A.10.1 ⁹ (2);
Sa.2.3 ⁹ (1);	Sa.24.3 ⁹ (1);	A.16.9 ⁹ (1);
Ca.9.1 ⁹ (1);	Cb.5.1 ⁹ (1);	G.23.5 ⁹ (1);
J.23.1 ⁹ (1);	A.4.1 ⁹ (1);	D.14.10 ⁹ (1);
E.14.10 ⁹ (1);	Fb.14.10 ⁹ (1);	G.14.10 ⁹ (1);
H.14.10 ⁹ (1);	I.14.10 ⁹ (1);	J.14.10 ⁹ (1);
Ja.14.10 ⁹ (1)		

GL 1, 74; GL 5, 97, n.69

---> C.5.a(1); A.16.a(4)

B.13.10⁹(2) Eve has a horny skin before the Fall.

see A.6.1⁹(3); A.6.3⁹(2); A.6.5⁹(3);
A.10.1⁹(3); A.13.10⁹(2); A.16.8⁹(1);
A.16.9⁹(2)

GL 1, 74; GL 5, 97, n.69

---> C.6.a(1); A.16.a(4)

B.13.11 Dry, withered or shrunken skin

B.13.11⁹(1) After the fall of Jerusalem in 587 B.C., the skin of the sons of Zion shrinks against their bones and becomes dry as a stick; and their faces become darker than blackness itself.

see F.11.1⁹(3); A.13.11⁹(1)

Lm 4.8; EkR 4.8§11

---> A.13(4)

B.15 ABNORMAL PUNCTURE OR OPENING IN SKIN

B.15.1 Ulcers

B.15.1⁹(1) King Hezekiah has ulcers (but recovers when
Isaiah applies a fig poultice to the wound).

see A.25.30⁹(1); B.2.2⁹(1); E.1.1⁹(2);

Sa.2.1⁹(24); Sa.24.2⁹(24)

II K 20.7; Is 38.21

---> A.10(2)

B.15.1⁹(2) Job is struck down with malignant ulcers from
the soles of his feet to the top of his head.

B.11.1⁹(3); B.23.20⁹(1); A.23.1⁹(20);

A.23.20⁹(2); B.24.1⁹(4); Cc.23.3⁹(1);

Pc.2.1⁹(1); Pd.1.1⁹(1); Cc.23.3⁹(2);

A.10.10⁹(1)

Jb 2.7; ArisEx Preparatio Evangelica 9.25.1-4;

TJob 20.6-9; TJob 24.3; TJob 26.1; TJob 34.4

---> B.1.a(2)

B.15.3 Gnawed or eaten skin or flesh

B.15.3⁹(1) Men gnaw the flesh from their own bones during
the famine in Samaria.

see B.2.1⁹(1); B.24.4⁹(3)

GL 4, 191; GL 6, 314, n.55

---> A.13(6)

B.16 SKIN OR FLESH OF UNUSUAL SUBSTANCE

B.16.12 Skin of fire

B.16.12²(1) Enoch's skin turns into flame at his transformation into Metatron.

see A.6.3²(2); A.6.5²(12); G.5.13²(2);
G.10.2²(3); M.14.2²(13); M.20.1²(13);
A.16.12²(6); E.16.4²(1); G.16.12²(5);
V.16.12²(1); Va.16.12²(1); A.10.1²(6)

III En 15.1; III En 48c.6(Appendix)

---> A.35(2)

B.16.12⁹(1) Moses's flesh is changed into torches of fire (and his strength changed into an angel's).

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);
A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);
I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);
Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);
If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);
P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);
Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);
Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);
P.24.4⁹(1); K.13.10⁹(2); A.25.9⁹(1);
Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)

GL 2, 306; GL 5, 416-418, n.117

---> B.15.b(9)

B.18 ANIMAL SKIN OR SKIN WITH ANIMAL ATTRIBUTES

B.18.1 Furred skin or pelt

B.18.1⁹(1) The Persians are hairy like bears.

see A.13.6⁹(2); E.18.1⁹(1)

Kid 72a; EsR 1.17

---> C.7(4)

B.18.2 Snake skin

B.18.2²(1) Sammael (or Satanael) wears the skin of a
serpent when he deceives man.

III Bar 9.7(Slavonic and Greek)

---> B.6.a(2); B.9(1)

B.18.3 Hairy skin

B.18.3⁹(1) Esau is born hairy, as though wrapped in a
hairy cloak.

see A.13.6⁹(1); A.11.3⁹(2); E.4.1⁹(1);

O.13.6⁹(1); P.13.6⁹(1); B.11.3⁹(1);

B.13.6⁹(1); E.26.1⁹(1); Ic.26.1⁹(1);

Sa.2.3⁹(2); Sa.24.3⁹(2); A.13.1⁹(1);

B.13.1⁹(1)

BR 65.15

---> C.10(16); C.7(2); C.6.b(8)

B.23 DISEASE OR MALFUNCTION OF SKIN OR FLESH

B.23.1 Leprous skin

B.23.1⁹(1) The skin of the Egyptians turns leprous: The sixth plague of Egypt.

see B.23.2⁹(4); B.24.3⁹(1); B.24.3⁹(2);
P.23.1⁹(2); Ie.27.1⁹(1); Sa.24.2⁹(7);
Sa.2.1⁹(7); B.24.4⁹(2); W.4.2⁹(2); A.23.3⁹(1);
A.23.6⁹(1)

ShR 11.6

---> A.26.b(28); B.5(7); A.14.c(13)

B.23.1⁹(2) King Uzziah has a leprous skin.

see A.13.4⁹(1); A.23.1⁹(14); B.13.4⁹(1);
Fb.23.1⁹(1)

II K 15.5; II Ch 26.19-23; WR 17.3

---> A.19.b(17); A.26.a(12); A.7.a(5)

B.23.2 Boils on skin

B.23.2⁹(1) The Egyptian magicians are covered in boils so that they cannot face Moses in a magical contest or perform any magic.

Gn 9.11; Jub 48.11

---> B.22.c(2)

B.23.2⁹(2) The Egyptians suffer from smarting boils and leprosy when Moses is abandoned in the water. Pharaoh's daughter is healed when she discovers Moses.

see A.23.1⁹(4)

ShR 1.23

---> D.1.b(15)

B.23.2⁹(3) Pharaoh is afflicted with boils after having leprosy for ten years.

see A.23.1⁹(6); B.24.1⁹(1)

ShR 1.34

---> A.26.b(29)

B.23.2⁹(4) The Egyptians and their animals suffer from boils and blains, so that their flesh becomes inflamed and soft within and dry on top.

see B.24.3⁹(1); B.23.1⁹(1); P.23.1⁹(2);
Ie.27.1⁹(1); Sa.24.2⁹(7); Sa.2.1⁹(7);
B.24.4⁹(2); W.4.2⁹(2); A.23.3⁹(1); A.23.6⁹(1);
A.23.3⁹(1)

Ex 9.10; ShR 11.5-6

---> A.26.b(28); B.5(7); A.14.c(13)

B.23.2⁹(5) A man with boils bathes in the Sea of Tiberias and is instantly healed when he comes into contact with the waters of Miriam's well.

see A.23.1⁹(19)

---> D.1.b(28)

B.23.6 Rotting or putrefying skin or flesh

B.23.6⁹(1) The flesh of Antiochus Epiphanes rots away,
his eyes teem with worms and he has an
incurable pain in his bowels; and the stench
of his decay sickens the whole army.

see A.10.10⁹(2); G.23.20⁹(1); Va.24.1⁹(2)

II Mac 9.5-10

---> A.26.b(50); B.4(15)

B.23.20 Flesh infested with worms

B.23.20⁹(1) Worms and vermin cover Job's flesh; his skin
cracks and oozes pus, his flesh rots and his
bones protrude.

see B.11.1⁹(3); B.15.1⁹(2); A.23.1⁹(20);
A.23.20⁹(2); B.24.1⁹(4); Cc.23.3⁹(1);
Pc.2.1⁹(1); Pd.1.1⁹(1); Cc.23.3⁹(2);
A.10.10⁹(1)

Jb 7.5; Jb 17.7; Jb.18.13; Jb 19.20; Jb
30.17,30; TJob 20.6-9; TJob 24.3; TJob 26.1;
TJob 34.4

---> B.1.a(2)

B.23.20⁹(2) Worms breed in the flesh of the sinners in

hell (while half their bodies are immersed in
fire, the other half in snow).

see G.13.10⁹(1); Ic.24.1⁹(1); Ic.25.1⁹(1);
Ic.6.5⁹(1)

GL 2, 313; GL 5, 418-419, n.118

---> A.26.b(66)

B.24 WOUNDED, MUTILATED OR MAIMED SKIN OR FLESH

B.24.1 Lacerated skin or flesh

B.24.1⁹(1) Pharaoh's flesh is torn from him when he is
thrown from his horse and his chariot falls on
top of him when he rides to the land of
Goshen to chastise the children of Israel.

see A.23.1⁹(6); B.23.2⁹(3)

ShR 1.34

---> A.26.b(29)

B.24.1⁹(2) The Israelites pretend to repent by gashing
themselves for the sake of corn and wine.

Ho 7.14

---> B.32(9)

B.24.1⁹(3) The Israelites gash themselves with swords and
spears until their blood flows during their
hobbling dance to Baal.

I K 18.28

---> B.13.a(17)

B.24.1⁹(4) At first, Job's wounds are the size of a grain of wheat, but on the third day they have grown to the size of an ass's hoof.

see A.23.1⁹(20); A.23.20⁹(2); Cc.23.3⁹(1);

Cc.23.3⁹(2); Pc.2.1⁹(1); Pd.1.1⁹(1);

B.11.1⁹(3); B.23.20⁹(1); B.15.1⁹(2);

A.10.10⁹(1)

GL 5, 386, n.26

---> A.10(5); B.1.a(2)

B.24.3 Burnt skin or flesh

B.24.3⁹(1) The flesh of the Egyptians is seared by hailstones or by the fire contained within them: The seventh plague of Egypt.

see B.23.2⁹(4); B.23.1⁹(1); B.24.3⁹(2);

P.23.1⁹(2); Ie.27.1⁹(1); Sa.24.2⁹(7);

Sa.2.1⁹(7); B.24.4⁹(2); W.4.2⁹(2); A.23.3⁹(1);

A.23.6⁹(1)

Ex 8.24-25; ShR 12.4

---> A.26.a(7); A.26.b(26); A.17(2); B.5(4)

B.24.3⁹(2) The Egyptians have blains as a result of the naphta God pours on them.

see B.23.2⁹(4); B.23.1⁹(1); B.24.3⁹(1);

P.23.1⁹(2); Ie.27.1⁹(1); Sa.2.1⁹(7);

Sa.24.2⁹(7); B.24.4⁹(2); W.4.2⁹(2);
A.23.3⁹(1); A.23.6⁹(1)
ShR 11.5-6

---> A.26.b(28); B.5(7); A.14.c(13)

B.24.3⁹(3) A foolhardy wight scalds himself by jumping
into a scalding-hot tub.

GL 3, 62; GL 6, 25, n.147

---> A.14.c(25); D.1.a(5)

B.24.4 Bitten skin

B.24.4⁹(1) Seth is wounded by the teeth of the serpent
(Satan) or of a wild beast.

LAE(Vita) 37.1; 39.3; LAE(ApMos) 10.1; 12.2

---> A.24(1)

B.24.4⁹(2) The flesh of the Egyptians is pierced by lice:
The third plague of Egypt.

GL 2, 342, 343, 346, 351, 352; GL 5, , 426,
427, 429, n. 171-173, 183-185

---> A.26.b(27); B.5(5)

B.24.4⁹(3) Men gnaw the flesh from their own bones
during the famine in Samaria.

see B.2.1⁹(1); B.15.3⁹(1)

GL 4, 191; GL 6, 314, n.55

---> A.13(6)

B.27 TRANSFORMATION OR PARTIAL TRANSFORMATION OF SKIN
 OR FLESH

B.27.15 Transformation of flesh or skin into vegetation
 or trees.

B.27.15⁹(1) The flesh and hair torn from a martyr change
 into trees.

 see E.27.15⁹(1)

 GL 6, 405, n.47

----> A.35(16)

Ba PERSPIRATION

Ba.11 UNUSUAL COLOUR OF PERSPIRATION

Ba.11.3 Red perspiration

Ba.11.3⁹(1) Red sweat of anger pours from the face of
 Asenath when her father, Pentephres, tells
 her he will give her in marriage to Joseph.

 see A.6.4⁹(1); E.22.1⁹(1); Ia.15.1⁹(1);

 G.11.3⁹(2); F.10.1⁹(4); Fa.11.3⁹(1);

 G.10.2⁹(2); Ia.11.3⁹(1)

 JosAsen 4.9(11)

----> A.12.a(18)

Ba.16 PERSPIRATION OF UNUSUAL SUBSTANCE

Ba.16.4 Perspiration of fire

Ba.16.4²(1) Fire is kindled from the perspiration of Soperi'el and Soperi-el, two princes of angels, and lightnings and flame issue from their mouths. They have long tongues like blazing torches, lips like the gates of the east, and they are as tall as the seven heavens. Their bodies are full of eyes and they have wings as numerous as the days of the year.

see A.6.5²(4); G.4.1²(2); G.5.15²(3);
G.16.12²(1); I.10.1²(3); I.10.5²(1);
Ib.6.5²(1); Ib.16.12²(2); M.14.2²(15);
M.20.1²(15)

III En 18.25

---> C.3.a(6)

Ba.16.4²(2) The holy Hayyot perspire fire from fear of God.

see I.10.1²(1)

BR 78.1; EkR 3.23

---> A.12.a(3)

C THE BODY DIVIDED

Ca THE BODY DIVIDED INTO RIGHT AND LEFT

Ca.9 RIGHT OR LEFT SIDE OF OPPOSITE SEX

Ca.9.1⁹(1) Man is created half male, half female. The female side is later made into a woman.

see Cb.9.1⁹(1); F.5.1⁹(1); A.9.1⁹(1);
R.14.1⁹(1); R.18.1⁹(1); A.6.1⁹(1); A.6.1⁹(2);
A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2); A.13.10⁹(1);
B.13.10⁹(1); A.10.1⁹(1); A.10.1⁹(2);
Sa.2.3⁹(1); Sa.24.3⁹(1); A.16.9⁹(1);
A.12.1⁹(1); Cb.5.1⁹(1); G.23.5⁹(1);
J.23.1⁹(1); A.4.1⁹(1); D.14.10⁹(1);
E.14.10⁹(1); Fb.14.10⁹(1); G.14.10⁹(1);
H.14.10⁹(1); I.14.10⁹(1); J.14.10⁹(1);
Ja.14.10⁹(1)

WR 14.1; BR 8.1

---> A.8.b(3)

Cb THE BODY DIVIDED INTO FRONT AND BACK

Cb.5 Unusual number of fronts or backs

Cb.5.1 Two fronts

Cb.5.1⁹(1) Man is created a hermaphrodite, with two

fronts, one male, one female. God saws him in two so that two bodies result, one male, one female.

see Cb.9.1⁹(1); F.5.1⁹(1); A.9.1⁹(1);
R.14.1⁹(1); R.18.1⁹(1); A.6.1⁹(1); A.6.1⁹(2);
A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2); A.13.10⁹(1);
B.13.10⁹(1); A.10.1⁹(1); A.10.1⁹(2);
Sa.2.3⁹(1); Sa.24.3⁹(1); A.16.9⁹(1);
Ca.9.1⁹(1); A.12.1⁹(1); G.23.5⁹(1);
J.23.1⁹(1); A.4.1⁹(1); D.14.10⁹(1);
E.14.10⁹(1); Fb.14.10⁹(1); G.14.10⁹(1);
H.14.10⁹(1); I.14.10⁹(1); J.14.10⁹(1);
Ja.14.10⁹(1)

BR 8.1; WR 14.1

---> A.8.b(3)

Cb.9 FRONT OR BACK OF OPPOSITE SEX OR WITH ATTRIBUTES OF
 OPPOSITE SEX

Cb.9.1 Androgyne

Cb.9.1⁹(1) The first man is an androgyne with two faces;
 later God saws him in two and makes a back for
 each side.

see A.12.1⁹(1); F.5.1⁹(1); A.9.1⁹(1);
R.14.1⁹(1); R.18.1⁹(1); A.6.1⁹(1); A.6.1⁹(2);
A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2); A.13.10⁹(1);
B.13.10⁹(1); A.10.1⁹(1); A.10.1⁹(2);

Sa.2.3 ⁹ (1);	Sa.24.3 ⁹ (1);	A.16.9 ⁹ (1);
Ca.9.1 ⁹ (1);	Cb.5.1 ⁹ (1);	G.23.5 ⁹ (1);
J.23.1 ⁹ (1);	A.4.1 ⁹ (1);	D.14.10 ⁹ (1);
E.14.10 ⁹ (1);	Fb.14.10 ⁹ (1);	G.14.10 ⁹ (1);
H.14.10 ⁹ (1);	I.14.10 ⁹ (1);	J.14.10 ⁹ (1);
Ja.14.10 ⁹ (1)		
WR 14.1; BR 8.1		

---> A.8.b(3)

Cc BODY DIVIDED INTO UPPER AND LOWER HALF

Cc.16 UPPER OR LOWER BODY OF UNUSUAL SUBSTANCE

Cc.16.2 Upper or lower body of bronze

Cc.16.2²(1) A man with an upper body of bronze and a lower part of fire is seen by Ezekiel in a vision.

see A.10.2²(1); A.16.12²(2); Cc.16.12²(2)

Ezk 8.2

---> C.1(15)

Cc.16.10 Upper or lower body of snow

Cc.16.10²(1) The angels called Ishim have a lower body of snow and an upper body of fire.

see Cc.16.12²(1)

GL 2, 308; GL 5, 416-418, n.117

---> C.1(11)

Cc.16.12 Upper or lower body of fire

Cc.16.12²(1) The angels called Ishim have an upper body of
fire and a lower body of snow.
see Cc.16.10²(1)

---> C.1(11)

Cc.16.12²(2) A man with a lower body of fire and an upper
body of bronze is seen by Ezekiel in a
vision.
see A.10.2²(1); A.16.2²(1); Cc.16.2²(1)
Ezk 8.2

---> C.1(15)

Cc.18.1 Centaur

Cc.18.1⁷(1) The men of the generation succeeding Enosh
resemble centaurs (and apes).
see F.18.3⁹(1)
BR 23.6; BR 24.6

---> A.6.a(1)

Cc.18.2 Upper or lower body of bear

Cc.18.2²(1) Demons, from the middle down in the shape of
a man and from the middle up resembling a bear

(with a tail reaching from the shoulders to the ground) are met by Anah, a descendant of Esau, when he goes to pasture his father's asses in the wilderness.

see Cc.18.3²(1)

GL 1, 423; GL 5, 322, n.321,322

---> C.2(1); A.16.b(1)

Cc.18.3 Upper or lower body of ape

Cc.18.3²(1) Demons, from the middle down in the shape of a man and from the middle up in the shape of an ape (with a tail reaching from the shoulders to the ground) are met by Anah, a descendant of Esau, when he goes to pasture his father's asses in the wilderness.

see Cc.18.2²(1)

GL 1, 423; GL 5, 322, n.321,322

---> A.16.b(1); C.2(1)

Cc.18.4 Upper or lower body of goat

Cc.18.4⁷(1) A strange creature, man above, he-goat below, is discovered and killed by Zepho, the son of Eliphaz.

GL 2, 160; GL 5, 373, n.425

---> D.1.b(5)

Cc.19 UPPER OR LOWER BODY OF FISH

Cc.19.1 Upper or lower body of dolphin

Cc.19.1⁷(1) The "sons of the sea" (or dolphins) are half-man, half-fish.

GL 1, 35; GL 5, 53-54, n.168

---> A.1.a(20); A.9(1)

Cc.23 DISEASE, PARALYSIS OR MALFUNCTION OF UPPER OR LOWER BODY

Cc.23.3 Boils on upper or lower body

Cc.23.3⁹(1) The upper part of Job's body is encrusted with dry boils.

see Cc.23.3⁹(2); A.23.1⁹(20); A.23.20⁹(2);
B.24.1⁹(4); Pc.2.1⁹(1); Pd.1.1⁹(1);
B.11.1⁹(3); B.23.20⁹(1); B.15.1⁹(2);
A.10.10⁹(1)

GL 2, 235; GL 5, 386, n.25

---> A.10(5); B.1.a(2)

Cc.23.3⁹(2) The lower body of Job is covered with oozing boils.

see Cc.23.3⁹(1); A.23.1⁹(20); A.23.20⁹(2);
B.24.1⁹(4); Pc.2.1⁹(1); Pd.1.1⁹(1);
B.11.1⁹(3); B.23.20⁹(1); B.15.1⁹(2);

A.10.10⁹(1)

GL 2, 235; GL 5, 386, n.25

---> A.10(5); B.1.a(2)

Cc.27 TRANSFORMATION OF UPPER OR LOWER BODY

Cc.27.1 Transformation of upper or lower body into an ox

Cc.27.1⁹(1) Nebuchadnezzar's upper body as far down as his navel is transformed into that of an ox, while the rest of his body is transformed into that of a lion.

see Cc.27.4⁹(1); A.27.2⁹(3); A.6.2⁹(2);
A.2.4⁹(1); U.23.1⁹(4); T.24.3⁹(1); E.6.5⁹(5);
Pd.6.5⁹(1); Pd.12.1⁹(1); Ib.1.1⁹(2)

LivPro(Daniel) 4.5

---> A.26.b(52); B.7(6)

Cc.27.4 Transformation of upper or lower body into lion

Cc.27.4⁹(1) Nebuchadnezzar's lower body is transformed into that of a lion, while his upper body is transformed into that of an ox.

see Cc.27.1⁹(1); A.27.2⁹(3); A.6.2⁹(2);
A.2.4⁹(1); U.23.1⁹(4); T.24.3⁹(1); E.6.5⁹(5);
Pd.6.5⁹(1); Pd.12.1⁹(1); Ib.1.1⁹(2)

LivPro(Daniel) 4.5

---> A.26.b(52); B.7(6)

Cd OTHER DIVISIONS OF THE BODY

Cd.23 DISEASE, PARALYSIS OR MALFUNCTION OF UNSPECIFIED
HALF OF BODY

Cd.23.1 Withering of unspecified half of body

Cd.23.1³(1) Half of the body of the giant Anak withers
away after he has lived a very long time.

see A.6.5³(4)

GL 3, 296; GL 6, 94, n.515

---> A.1.b(4)

D THE HEAD AND THE SKULL

D.1 ABSENCE OF HEAD OR SKULL

D.1.1²(1) The demon called Envy has the limbs of a man, but no head.

see A.2.5²(1)

GL 4, 152; GL 6, 292, n.55

---> C.9(3)

D.1.1²(2) The demon called Murder has the limbs of a man, but no head; he sees through his breast.

see G.4.5²(2); A.2.5²(2)

TSol 9.1-7

---> C.9(4)

D.2 PARTIAL ABSENCE OF HEAD

D.2.2 Scalped head

D.2.2⁹(1) Eleazar's head is scalped, his tongue is cut out, the pupils of his eyes are pierced and his extremities are cut off as King Antiochus Epiphanes tries to force him to taste pig's flesh. He is later fried alive. His six brothers and his mother receive the same treatment.

see Ib.1.1⁹(3); P.1.1⁹(2); U.1.1⁹(1);

Ga.24.1⁹(4)

II M 7; IV Mac 6.6,25; IV Mac 7.13-14; IV Mac
9.28; IV Mav 10.5-8; IV Mac 11.18-19; IV mac
18.21

---> B.5(12); B.25.a(2); A.24(4)

D.3 VITAL HEAD OR SKULL

D.3.1 Head that can wander off and return at will

D.3.1⁹(1) The skull (or, alternatively, the bones) of a
slain Jew made into a drinking vessel comes to
life and strikes a blow into Nebuchadnezzar's
face, while a voice announces "A friend of
this man is at this moment reviving the dead".
see Va.3.1⁹(4)

GL 4, 330; GL 6, 418, n.90

---> A.15(3); B.2.c(11)

D.3.2 Head of a dead person that continues to function

D.3.2⁹(1) The Teraphim are the heads of slain men,
shaved, salted and anointed with oil. 87
When the "Name", written on a small tablet of
copper or gold, is placed under their tongues,
they speak and have oracular powers.

GL 1, 371-372; GL 5, 301, n.218

---> A.11.a(8); B.2.c(9)

D.5 UNUSUAL NUMBER OF HEADS OR SKULLS

D.5.1 Two heads or skulls

D.5.1²(1) Enepsigos is a female demon with two heads on her shoulders and two pairs of arms. She hovers near the moon and can assume three forms.

see 0.5.3²(1)

TSo1 15.1-5

---> C.1(18)

D.5.1²(2) The Cainites have two heads.

see A.6.1²(4); A.6.2⁴(1); A.6.1³(4)

GL 1, 114; GL 5, 143, n.34; GL 4, 132

---> A.1.a(17); A.16.b(2); C.2(2)

D.5.1²(3) A double-headed Cainite comes up when Asmodeus sticks his finger into the ground. This Cainite in turn has a son with two heads.

see D.5.1²(4)

GL 4, 132; GL 6, 286, n.28,29

---> D.1.b(1)

D.5.1²(4) The double-headed son of a double-headed Cainite claims two portions of his father's property.

see D.5.1²(3)

GL 4, 132; GL 6, 286, n.29

---> D.1.b(2)

D.5.1⁹(1) The inhabitants of Tebel, the second earth,
have two heads.

see D.18.4⁷(1); D.18.5⁷(1); D.18.6⁷(1);
D.21.4⁷(1); D.21.5⁷(1); D.21.6⁷(1); O.5.3⁹(1);
P.5.3⁹(1); T.5.3⁹(1); U.5.3⁹(1)

GL 1, 10

---> A.16.b(8); C.2(7)

D.5.1¹⁰(1) Death, in order to reveal his corruption,
shows two heads, one with the face of a
dragon, one like a sword.

see F.18.6¹⁰(1); D.17.1¹⁰(1); A.23.8¹⁰(1);
D.5.6¹⁰(1); F.17.4¹⁰(1); D.18.6¹⁰(1);
F.17.1¹⁰(1); F.17.2¹⁰(1); F.17.3¹⁰(1);
F.17.5¹⁰(1); F.17.10¹⁰(1); F.18.5¹⁰(1);
F.17.6¹⁰(1); A.10.1¹⁰(2); Fa.10.2¹⁰(1);
D.5.2¹⁰(1)

TAb 13.13-16; TAb 14.1(Recension B)

---> B.24(22); C.9(7)

D.5.2 Three heads

D.5.2¹⁰(1) Death shows Abraham his three-headed dragon
face, as well as his serpent face, lion face

and his faces of flaming fire, of darkness,
a precipice, a sword, of thunder and lightning,
a turbulent river, a mixed cup of poisons,
and every fatal disease when Abraham requests
him to reveal his face of ferocity, decay and
bitterness.

see F.18.6¹⁰(1); D.17.1¹⁰(1); A.23.8¹⁰(1);
D.5.6¹⁰(1); F.17.4¹⁰(1); D.18.6¹⁰(1);
F.17.1¹⁰(1); F.17.2¹⁰(1); F.17.3¹⁰(1);
F.17.5¹⁰(1); F.17.10¹⁰(1); F.18.5¹⁰(1);
F.17.6¹⁰(1); A.10.1¹⁰(2); Fa.10.2¹⁰(1);
D.5.1¹⁰(1)

Tab 17.12-17; Tab 19.5f.

---> B.24.(21); C.9(8)

D.5.6 Seven heads

D.5.6¹⁰(1) Death shows Abraham his seven fiery heads of
dragons and also his serpent face, lion face
and faces of flaming fire, darkness,
a precipice, a sword, of thunder and
lightning, a turbulent river, a mixed cup of
poisons, and of every fatal disease when
Abraham requests him to reveal his face of
ferocity, decay and bitterness.

see F.18.6¹⁰(1); D.17.1¹⁰(1); A.23.8¹⁰(1);
D.5.2¹⁰(1); F.17.4¹⁰(1); D.18.6¹⁰(1);
F.17.1¹⁰(1); F.17.2¹⁰(1); F.17.3¹⁰(1);

F.17.5¹⁰(1); F.17.10¹⁰(1); F.18.5¹⁰(1);
F.17.6¹⁰(1); A.10.1¹⁰(2); Fa.10.2¹⁰(1);
D.5.1¹⁰(1)

TA b 17.12-17; TA b 19.5f.

---> B.24.(21); C.9(8)

D.5.13 Between one thousand and one million heads

D.5.13²(1) The angel Sandalfon has seventy thousand
heads.

see A.6.5²(11); I.5.14²(1); Ib.5.14²(1)

III En 1.7-8; I En 71.1-7

---> B.22.a(4)

D.7 HEAD OR SKULL FACING UNUSUAL DIRECTION

D.7.1 Head facing backwards

D.7.1⁹(1) At the sound of Judah's outcry, the heads of
Joseph's heroes remain fixed facing backwards
(having turned them to discover the cause of
the tumult) and they lose their teeth.

see D.23.6⁹(1); Ic.1.1⁹(1)

BR 93.7

---> A.14.b(3)

D.14 UNUSUAL PROTUBERANCES OR PROTRUSIONS ON HEAD OR SKULL

D.14.2 Horns on head

D.14.2²(1) The angel Zagzazel has horns of glory.

GL 2, 309; GL 5, 416-418, n.117

---> C.1(12)

D.14.2²(2) The Cherubim have horns of glory on their heads.

see M.14.2²(8); M.20.1²(8); F.18.5²(2);
F.20.1²(1); F.18.4²(1); U.18.3²(1);
P.21.1²(1); A.14.10²(1); G.4.1²(4);
G.5.15²(5); G.10.2²(2); F.10.1²(1); F.5.3²(1)

III En 22.13-15

---> C.1(16)

D.14.2⁷(1) Men with horns of deer, faces like cattle,
feet of goats and the loins of sheep live in
the first heaven; these are the men who built
the Tower of Babel.

see D.18.11⁷(1); F.18.4⁷(1); U.18.2⁷(1);
Sa.18.2⁷(1)

III Bar 2.3 (Slavonic and Greek)

---> A.26.b(7)

D.14.2⁷(2) Men with horns of deer, faces of dogs, feet of
goats and deer live in the second heaven;
these are the men who planned to build the
Tower of Babel and forced men and women to

make bricks.

see U.18.2⁷(2); D.18.11⁷(2); U.18.4⁷(1);
F.18.2⁷(1)

III Bar 3.3 (Slavonic and Greek)

---> A.26.b(6)

D.14.2⁹(1) Zedekiah, the son of Chenaanah, makes himself
iron horns.

see D.18.11⁹(1)

I K 22.11; II Ch 18.10

---> B.16.10

D.14.10 Body(ies) on head

D.14.10⁹(1) While Adam is still a lifeless mass, God shows
him all the righteous people who will descend
from him: some hang on his head, some on his
hair, his forehead, his eyes, his nose, mouth,
ear and earlobes.

see Cb.9.1⁹(1); F.5.1⁹(1); A.9.1⁹(1);
R.14.1⁹(1); R.18.1⁹(1); A.6.1⁹(1); A.6.1⁹(2);
A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2); A.13.10⁹(1);
B.13.10⁹(1); A.10.1⁹(1); A.10.1⁹(2);
Sa.2.3⁹(1); Sa.24.3⁹(1); A.16.9⁹(1);
Ca.9.1⁹(1); Cb.5.1⁹(1); G.23.5⁹(1);
J.23.1⁹(1); A.4.1⁹(1); A.12.1⁹(1);
E.14.10⁹(1); Fb.14.10⁹(1); G.14.10⁹(1);
H.14.10⁹(1); I.14.10⁹(1); J.14.10⁹(1);

Ja.14.10⁹(1)

ShR 40.3

---> B.4(3)

D.16 HEAD OF SKULL OF UNUSUAL SUBSTANCE

D.16.3 Head or skull of gold

D.16.3¹(1) God's head is made of gold, his locks are curled and black as a raven.

see E.11.2¹(1); A.11.2¹(2); A.11.3¹(1);
A.11.2¹(1); E.11.1¹(1); E.12.3¹(1);
F.5.10¹(1); F.16.12¹(1); G.10.5¹(1);
Ia.16.12¹(1); P.10.1¹(1); P.10.7¹(1);
Pc.10.7¹(1); Gf.4.1¹(1); A.1.1¹(1);
Gf.27.2¹(1); A.10.1¹(1); Pc.10.3¹(1);
I.10.5¹(1); If.6.1¹(1)

Shir 5.11⁶1

---> C.9(1)

D.17 SUBSTITUTION FOR HEAD OR SKULL

D.17.1 Weapon in place of head or skull

D.17.1¹⁰(1) Death appears with two heads, one like a sword, one with the face of a dragon, when he approaches sinners.

see F.18.6¹⁰(1); D.5.1¹⁰(1); A.23.8¹⁰(1);

D.5.6 ¹⁰ (1);	F.17.4 ¹⁰ (1);	D.18.6 ¹⁰ (1);
F.17.1 ¹⁰ (1);	F.17.2 ¹⁰ (1);	F.17.3 ¹⁰ (1);
F.17.5 ¹⁰ (1);	F.17.10 ¹⁰ (1);	F.18.5 ¹⁰ (1);
F.17.6 ¹⁰ (1);	A.10.1 ¹⁰ (2);	Fa.10.2 ¹⁰ (1);
D.5.2 ¹⁰ (1)		

Tab 13.13-16; Tab 14.1(Recension B)

---> B.24(22); C.9(7)

D.18 ANIMAL HEAD OR SKULL, OR HEAD OR SKULL WITH ANIMAL
ATTRIBUTES

D.18.1 Head of dog

D.18.1²(1) There are heavenly bodies with a human form,
but with heads like dogs.

TSol 18.1

---> C.2(3)

D.18.4 Head of ox

D.18.4²(1) The demon Keteb or Keteb Meriri ("Bitter
Destruction" or "Pestilence") has the head of
a calf with a single horn on his forehead. He
is hairy all over, covered in scales, and full
of eyes. He has an eye set on his heart which
kills whoever looks at it.

see E.4.1²(2); Fb.14.2²(1); G.5.15²(6);
G.4.1²(6); G.4.5²(1); B.13.7²(1); A.13.6²(1);

B.13.6²(1); Fb.18.11²(1)

BaR 12.3; EkR 1.3~~5~~29

---> C.1(22)

D.18.4⁷(1) Tebel, the second earth is inhabited by creatures with a human body but the head of an ox.

see D.5.1⁹(1); D.18.5⁷(1); D.18.6⁷(1);
D.21.4⁷(1); D.21.5⁷(1); D.21.6⁷(1); O.5.3⁹(1);
P.5.3⁹(1); T.5.3⁹(1); U.5.3⁹(1)

GL 1, 10

---> A.16.b(8); C.2(7)

D.18.5 Head of lion

D.18.5⁷(1) Tebel, the second earth, is inhabited by creatures with a human body but the head of a lion.

see D.5.1⁹(1); D.18.4⁷(1); D.18.6⁷(1);
D.21.4⁷(1); D.21.5⁷(1); D.21.6⁷(1); O.5.3⁹(1);
P.5.3⁹(1); T.5.3⁹(1); U.5.3⁹(1)

GL 1, 10

---> A.16.b(8); C.2(7)

D.18.6 Head of snake or dragon

D.18.6⁷(1) Tebel, the second earth, is inhabited by creatures with a human body but the head of a

snake.

see D.5.1⁹(1); D.18.4⁷(1); D.18.5⁷(1);
D.21.4⁷(1); D.21.5⁷(1); D.21.6⁷(1); O.5.3⁹(1);
P.5.3⁹(1); T.5.3⁹(1); U.5.3⁹(1)

GL 1, 10

---> A.16.b(8); C.2(7)

D.18.6¹⁰(1) Death shows Abraham his three-headed and seven-headed dragon face, as well as his faces of a viper, an asp, a cobra-headed serpent, of a precipice, of a sword, of thunder and lightning, of darkness, of a turbulent river, a mixed cup of poisons and of every fatal disease, when Abraham requests death to reveal his face of ferocity, decay and bitterness.

see F.18.6¹⁰(1); D.5.1¹⁰(1); A.23.8¹⁰(1);
D.5.6¹⁰(1); F.17.4¹⁰(1); D.17.1¹⁰(1);
F.17.1¹⁰(1); F.17.2¹⁰(1); F.17.3¹⁰(1);
F.17.5¹⁰(1); F.17.10¹⁰(1); F.18.5¹⁰(1);
F.17.6¹⁰(1); A.10.1¹⁰(2); Fa.10.2¹⁰(1);
D.5.2¹⁰(1)

TAb 17.12-17; TAb 19.5f.

---> B.24(21); C.9(8)

D.18.11 Head with horns

D.18.11⁷(1) Men with the horns of deer, faces like cattle,
feet of goats and loins of sheep inhabit the

first heaven: these are the men who built the
Tower of Babel.

see D.14.2⁷(1); F.18.4⁷(1); U.18.2⁷(1);
Sa.18.2⁷(1)

III Bar 2.3 (Slavonic and Greek)

---> A.26.b(7)

D.18.11⁷(2) Men with horns of deer, faces of dogs and feet
of deer and goats inhabit the second heaven:
these are the men who planned to build the
Tower of Babel and forced men and women to
build bricks.

see D.14.2⁷(2); F.18.2⁷(1); U.18.4⁷(1);
U.18.2⁷(2)

III Bar 3.3 (Slavonic and Greek)

---> A.26.b(6)

D.18.11⁹(1) Zedekiah, the son of Chanaanah, makes himself
iron horns.

see D.14.2⁹(1)

I K 22.11; II Ch 18.10

---> B.16(10)

D.21 HUMAN CREATURE ON UNUSUAL CREATURE

D.21.4 Human head on body of ox

D.21.4⁷(1) Tebel, the second earth, is inhabited by

creatures with a human head, but the body of an ox.

see D.5.1⁹(1); D.18.4⁷(1); D.18.5⁷(1);
D.18.6⁷(1); D.21.5⁷(1); D.21.6⁷(1); 0.5.3⁹(1);
P.5.3⁹(1); T.5.3⁹(1); U.5.3⁹(1)

GL 1, 10

---> A.16.b(8); C.2(7)

D.21.5 Human head on body of lion

D.21.5⁷(1) Tebel, the second earth, is inhabited by creatures with a human head but the body of a lion.

see D.5.1⁹(1); D.18.4⁷(1); D.18.5⁷(1);
D.18.6⁷(1); D.21.4⁷(1); D.21.6⁷(1); 0.5.3⁹(1);
P.5.3⁹(1); T.5.3⁹(1); U.5.3⁹(1)

GL 1, 10

---> A.16.b(8); C.2(7)

D.21.6 Human head on body of snake or dragon

D.21.6⁷(1) Tebel, the second earth, is inhabited by creatures with a human head but the body of a serpent.

see D.5.1⁹(1); D.18.4⁷(1); D.18.5⁷(1);
D.18.6⁷(1); D.21.4⁷(1); D.21.5⁷(1); 0.5.3⁹(1);
P.5.3⁹(1); T.5.3⁹(1); U.5.3⁹(1)

GL 1, 10

---> A.16.b(8); C.2(7)

D.23 DISEASE, PARALYSIS OR MALFUNCTION OF HEAD

D.23.1 Leprous head

D.23.1⁹(1) The daughters of Zion become leprous and
leprous scabs appear on their heads.

see E.23.1⁹(1); W.5.1⁹(1); Sb.10.3⁹(1)

WR 16.1; WR 17.3; BaR 7.5; EkR 4.15~~6~~18

---> A.26.b(60)

D.23.6 Paralysis of head

D.23.6⁹(1) At the sound of Judah's outcry, the heads of
Joseph's three hundred heroes remain fixed
facing backwards (having turned to discover
the cause of the tumult) and lose their teeth.

see D.7.1⁹(1); Ic.1.1⁹(1)

BR 93.7

---> A.14.b(3)

E THE HAIR AND THE BEARD

E.1 ABSENCE OF HAIR OR BEARD

E.1.1²(1) Spirits have no hair.

RR 6.1

---> A.1.a(2)

E.1.1²(2) Both male and female demons have bald heads while their bodies and faces are covered in hair.

see B.13.6²(2); A.13.6²(2); F.13.12²(1);
E.4.1²(1); E.4.2²(1)

GL 6, 192, n.58

---> A.1.a(6)

E.1.1⁹(1) Elisha has a bald head and is mocked by some small boys.

II K 2.23

---> D.1.b(20)

E.1.1⁹(2) Hezekiah has a bald head.

see A.25.30⁹(1); B.2.2⁹(1); Sa.2.1⁹(24);
Sa.24.2⁹(24); B.15.1⁹(1)

GL 4, 277; GL 6, 370, n.94

---> D.1.b(18)

E.1.1⁹(3) Jonah's hair falls out as a result of the

intense heat in the belly of the fish.

see Sa.2.3⁹(26); Sa.24.3⁹(26); A.25.3⁹(9)

GL 4, 252; GL 6, 351, n.36

---> A.9(2); A.14.c(17)

E.1.1⁹(4) Siti's hair is shaved off by Satan (disguised as a bread seller) in return for three loaves of bread.

TJob 23.7-11

---> B.32(8)

E.1.1⁹(5) A man's hair falls out when, passing through the wilderness of Cub, he is terrified to see a sleeping serpent as thick as the beam of an olive press.

ShR 24.4

---> A.12.a(30)

E.1.1⁹(6) The head and body hair of Korah (and others) is shaved off.

GL 3, 288; GL 6, 100, n.564

---> B.13.a(11)

E.2 PARTIAL ABSENCE OF HAIR OR BEARD

E.2.1 Unusually shaped bald patch

E.2.1²(1) The Antichrist has a bald head with a tuft of

grey hair at the front, eyebrows reaching to his ears, a leprous bare spot on the palms of his hands, and fiery wings. He also has skinny legs and can appear as a child or an old man, but is unable to change the signs on his head. see E.11.4²(1); Gb.6.5²(1); M.14.2²(19); M.20.1²(19); Pa.23.1²(1); T.6.4²(1)
ApEl 3.15-17; ApEl 5.20

---> C.1(26)

E.2.2 Hair torn out

E.2.2⁹(1) Certain Israelites tear out their hair in desperation when they are told by Moses to turn back to Pi-hahiroth.
GL 3, 10; GL 6, 3, n.12

---> A.12.a(11)

E.2.2⁹(2) Ezra tears out the hair from his head and beard when he hears that the Israelites have married foreigners.
see E.2.3⁹(2)
Ezr 9.3

---> A.12.a(14)

E.2.2⁹(3) Nehemiah tears out the hair of several Israelites in his anger over their marriage to foreigners.

Ne 13.25

---> A.12.a(24)

E.2.3 Hair of beard pulled out.

E.2.3⁹(2) Ezra tears out the hair from his beard and head when he hears that Israelites have married foreigners.

see E.2.2⁹(2)

Ezr 9.3

---> A.12.a(14)

E.4 HAIR OR BEARD IN UNUSUAL PLACE ON BODY

E.4.1 Hair on body

E.4.1²(1) Both male and female demons have bodies and faces covered with hair.

see E.4.2²(1); A.13.6⁹(2); F.13.12²(1);
B.13.6²(2); E.1.1²(2)

GL 6, 192, n.58

---> A.1.a(6)

E.4.1²(2) The demon Keteb, or Keteb Meriri ("Bitter Destruction" or "Pestilence") is covered with hair and scales. He is also full of eyes, and has the head of a calf with a single horn on his forehead. He has a single eye set on his

heart that kills whoever looks at it.

see D.18.4²(1); Fb.14.2²(1); G.5.15²(6);
G.4.1²(6); G.4.5²(1); B.13.7²(1); A.13.6²(1);
B.13.6²(1); Fb.18.11²(1)

BaR 12.3; EkR 1.3 29; GL 3, 186; GL 6, 74,
n.381

---> C.1(22)

E.4.1⁹(1) Esau is hairy all over.

see A.13.6⁹(1); B.18.3⁹(1); A.11.3⁹(2)
O.13.6⁹(1); P.13.6⁹(1); B.11.3⁹(1);
B.13.6⁹(1); E.26.1⁹(1); Ic.26.1⁹(1);
Sa.2.3⁹(2); Sa.24.3⁹(2); A.13.1⁹(1);
B.13.1⁹(1)

Gn 25.25; Gn 27.11, 23; BR 63.6, 8; BR 73.8

---> C.7(2); C.6.b(8); C.10(16)

E.4.2 Hair on face

E.4.2²(1) Both male and female demons have hair on their
faces and bodies.

see E.4.1²(1); A.13.6²(2); F.13.2²(1);
B.13.6²(2); E.1.1²(2)

GL 6, 192, n.58

---> A.1.a(6)

E.5 UNUSUAL QUANTITY OF HAIR

E.5.1 Abundance of hair

E.5.1⁹(1) Absalom has an abundance of hair: the small quantity he clips off each week (or year) weighs two hundred shekels.

see A.6.1⁹(9); E.6.5⁹(4)

II S 14.26; BaR 9.24

---> C.4.a(9); B.13.a(15)

E.6 UNUSUAL SIZE OF BEARD OR HAIR

E.6.1 Abnormally large beard or head of hair

E.6.1⁹(1) Moses's beard is like a palm branch.

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);
A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);

I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);

Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);

If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);

P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);

Ib.24.4⁹(1); Ia.24.4⁹(1); A.25.9⁹(1);

Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);

P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);

Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)

GL 2, 332; GL 5, 425, n.157

---> C.3.a(30)

E.6.1⁹(2) Aaron's beard is like a palm branch.

see A.6.5⁹(7); E.12.10⁹(2); F.10.1⁹(6);
Ga.10.2⁹(2); I.10.1⁹(1); A.6.2⁹(1); A.23.1⁹(8)
GL 2, 332; GL 5, 425, n.157

---> C.3.a(30)

E.6.5 Abnormally long hair or beard

E.6.5²(1) The Antichrist's hair reaches to his feet and he is three-crested. He is ten cubits tall and the track of his feet is three cubits. His eyes are like the star which rises in the morning and his right eye is like a lion's. His lower teeth are made of iron and his lower jaw of diamond; his right arm is of iron, his left of copper. His right hand is three cubits long. He is long faced, long nosed and disorderly, and has three letters written on his forehead: A, K and T, signifying denial, rejection and the befouled dragon. His mother conceives him by touching the head of a fish.
see A.6.5²(13); Fb.13.2²(3); Fc.16.5²(1);
G.10.2²(1); G.18.1²(1); Ic.16.1²(1);
O.16.1²(1); O.16.2²(3); U.6.5²(2)
ApDan 9.11,16-26

---> C.1(25); A.3.c(1)

E.6.5⁹(1) Adikam, the second son of Pharaoh, has a beard which flows down to his ankles.

see A.6.6⁹(1); A.6.3⁹(4)

GL 2, 298-299; GL 5, 413, n.104

---> C.6.b(13)

E.6.5⁹(2) The babies born to Hebrew women in Egypt and abandoned in the fields (to prevent their murder by the Egyptians) have hair down to their knees to serve as a protecting garment.

GL 2, 258; GL 5, 394, n.25

---> B.27.a(1)

E.6.5⁹(3) Samson's hair grows extremely long since he is a Nazirite and is forbidden to let a razor touch his head.

see E.8.1⁹(2); E.25.5⁹(1); A.6.1⁹(11);
Ie.17.3⁹(1); I.10.20⁹(1); G.24.1⁹(2);
G.1.1⁹(2); U.23.1⁹(2); M.6.3⁹(1); T.25.1⁹(2);
G.23.4⁹(15)

Jg 13.5

---> B.13.a(14)

E.6.5⁹(4) Absalom lets his hair grow long, and he has such an abundance of it that the small quantity he clips off each year (or week) weighs two hundred shekels.

see E.5.1⁹(1); A.6.1⁹(9)

II S 14.26; BaR 9.24

---> C.4.a(9); B.13.a(15)

E.6.5⁹(5) Nebuchadnezzar's hair grows as long as an eagle's feathers, and his nails become like bird's claws when he is driven from human society and lives for seven years as a beast.
see Pd.6.5⁹(1); Pd.12.1⁹(1); A.27.2⁹(3);
Cc.27.1⁹(1); Cc.27.4⁹(1); Ib.1.1⁹(2);
A.6.2⁹(2); A.2.4⁹(1); T.24.3⁹(1); U.23.1⁹(4)
Dn 4.30

---> A.9(3)

E.8 INVERTED HAIR (HORRIPILATION)

E.8.1 Horripilation

E.8.1⁹(1) The hair above Judah's heart grows so stiff and hot that it stands on end and pierces the five garments in which he is clothed.(Judah's chest hair kills anyone who touches it.)
see E.13.1⁹(1); G.10.4⁹(1); Gf.16.3⁹(1);
Ic.18.5⁹(1); F.18.5⁹(1); J.23.1⁹(2);
I.23.3⁹(2); Va.3.1⁹(1); F.11.6⁹(1);
If.6.1⁹(1); A.10.1⁹(7)
BR 93.6,7; GL 2, 107-108; GL 5, 354, n.277,278

---> A.12.a(19)

E.8.1⁹(2) Samson's hairs becomes stiff and knock against one another like bells (and their clang

travels as far as from Zorah to Eshtaol) when
the Holy Spirit is with him.

see E.6.5⁹(3); E.25.5⁹(1); A.6.1⁹(11);
Ie.17.3⁹(1); I.10.20⁹(1); G.24.1⁹(2);
G.1.1⁹(2); U.23.1⁹(2); M.6.3⁹(1); T.25.1⁹(2);
G.23.4⁹(15)

WR 8.2

---> A.18(1); A.19.b(9)

E.9 HAIR OR BEARD OF OPPOSITE SEX

E.9.3 Female with hairy legs or feet

E.9.3²(1) The Queen of Sheba has hairy legs and feet
(like a man).

see T.13.6²(1); U.13.6²(1)

GL 4, 145; GL 6, 289, n.41

---> A.1.a(8)

E.9.5 Male with female hair

E.9.5²(1) The hair of the ugly angels who carry off the
souls of ungodly men, is loose like the hair
of women; their faces are like those of a
leopard, their eyes are mixed with blood and
their tusks are outside their mouths like a
wild boar's.

see F.18.9²(1); Ic.18.1²(1); W.4.1²(1)

---> B.24(10)

E.10 UNUSUAL EMISSION OR EMANATION FROM HAIR OR BEARD

E.10.2 Hair that emits flames

E.10.2²(1) The hair of an angel seen by Asenath (probably Michael) is like a flaming torch, his face like lightning, his eyes like sunshine and his hands and feet like glowing iron which emits sparks.

see F.10.1²(3); G.10.2²(4); P.10.3²(2);
P.16.1²(1); U.10.3²(1); U.16.1²(1)

JosAsen 14.9(8,9); JosAsen 16.12,13(7)

---> C.1(8)

E.11 UNUSUAL COLOUR OF HAIR OR BEARD

E.11.1 Black hair

E.11.1¹(1) God's hair is black as a raven, his locks are curled and his head is made of gold.

see E.11.2¹(1); A.11.2¹(2); A.11.3¹(1);
D.16.3¹(1); A.11.2¹(1); E.12.3¹(1);
F.5.10¹(1); F.16.12¹(1); G.10.5¹(1);
Ia.16.12¹(1); P.10.1¹(1); P.10.7¹(1);
Pc.10.7¹(1); Gf.4.1¹(1); A.1.1¹(1);

Gf.27.2¹(1); A.10.1¹(1); Pc.10.3¹(1);
 I.10.5¹(1); If.6.1¹(1)
 Shir 5.11~~6~~1

---> C.9(1)

E.11.2 White hair

E.11.2¹(1) God's hair is white like pure wool.

see A.11.2¹(1); A.11.2¹(2); A.11.3¹(1);
 D.16.3¹(1); E.11.1¹(1); E.12.3¹(1);
 F.5.10¹(1); F.16.12¹(1); G.10.5¹(1);
 Ia.16.12¹(1); P.10.1¹(1); P.10.7¹(1);
 Pc.10.7¹(1); Gf.4.1¹(1); A.1.1¹(1);
 Gf.27.2¹(1); A.10.1¹(1); Pc.10.3¹(1);
 I.10.5¹(1); If.6.1¹(1)
 Dan 7.9; I En 46.1; I En 71.10; II En 28.7

---> C.6.a(1)

E.11.2²(1) The hair of the angel Iaoel is as white as
 snow, his face is like chrysolite, his body
 and legs like sapphire and he wears a
 headdress which looks like a rainbow.

see A.16.18²(2); F.16.18²(1); T.16.18²(1)
 ApAb 11.2

---> C.3.a(11)

E.11.2⁹(1) At birth Noah's hair is long and curly and
as white as wool.

see A.11.2⁹(1); A.11.3⁹(1); G.10.2⁹(1);
Sa.2.3⁹(4); Sa.24.3⁹(4); Sa.2.1⁹(1);
T.23.1⁹(1); I.10.4⁹(1); Sa.24.10⁹(1);
Va.24.1⁹(1); If.26.1⁹(1); B.11.2⁹(1);
B.11.3⁹(2); Sa.24.2⁹(1)

I En 106.2,10; GL 1, 145; GL 5, 167-169, n.1-4

---> C.10(17)

E.11.3 Red hair

E.11.3⁹(1) David has red hair.

see B.11.3⁹(3); Sa.2.3⁹(23); Sa.24.3⁹(23);
G.25.1⁹(1); A.23.1⁹(16); T.23.2⁹(1);
O.23.2⁹(1); A.25.15⁹(3); F.11.1⁹(6);
A.25.9⁹(2)

GL 6, 247, n.13

---> A.12.a(31); C.10(18)

E.11.3¹⁰(1) The Messiah has red hair and small birthmarks
on his thigh.

see Ta.13.2¹⁰(1)

"Horoscope of the Messiah" Vermes, 270

---> C.1(29)

E.11.4 Grey hair

E.11.4²(1) The Antichrist has a tuft of grey hair at the front of his bald head, eyebrows reaching to his ears, a leprous bare spot on the palms of his hands and fiery wings. He can appear as an old man or a child, but cannot change the signs on his forehead.

see E.2.1²(1); Gb.6.5²(1); M.14.2²(19);
M.20.1²(19); Pa.23.1²(1); T.6.4²(1)

ApE1 3.15-17; ApE1 5.20

---> C.1(26)

E.12 UNUSUAL SHAPE OF HAIR OR BEARD, OR HAIR OR BEARD
WORN IN UNUSUAL STYLE

E.12.3 Curly, twisted hair

E.12.3¹(1) God's locks are curly and black as a raven,
and his head is made of gold.

see E.11.2¹(1); A.11.2¹(2); A.11.3¹(1);
D.16.3¹(1); E.11.1¹(1); A.11.2¹(1);
F.5.10¹(1); F.16.12¹(1); G.10.5¹(1);
Ia.16.12¹(1); P.10.1¹(1); P.10.7¹(1);
Pc.10.7¹(1); Gf.4.1¹(1); A.1.1¹(1);
Gf.27.2¹(1); A.10.1¹(1); Pc.10.3¹(1);
I.10.5¹(1); If.6.1¹(1)

Shir 5.11¹

---> C.9(1)

E.12.3⁹(1) Ham's descendants have twisted, curly hair.
see G.11.3⁹(1); Ia.12.1⁹(1); A.11.1⁹(2);
B.11.1⁹(2)
GL 1, 169; GL 5, 191-192, n.60,61

---> A.7.a(3)

E.12.10 Beard like palm branch

E.12.10⁹(1) Moses's beard is like a palm branch.
see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);
A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);
I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);
Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);
If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);
P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);
Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);
Ga.10.2⁹(1); A.25.9⁹(1); P.13.2⁹(1);
P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);
Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)
GL 2, 332; GL 5, 425, n.157

---> C.3.a(30)

E.12.10⁹(2) Aaron's beard is like a palm branch.
see E.6.1⁹(2); A.6.5⁹(7); F.10.1⁹(6);
Ga.10.2⁹(2); I.10.1⁹(1); A.23.1⁹(8); A.6.2⁹(1)
GL 2, 332; GL 5, 425, n.157

---> C.3.a(30)

E.13 UNUSUAL TEXTURE OF HAIR OR BEARD

E.13.1 Unusually rigid hair

E.13.1²(1) A beggar with "hair like nails", who is really the angel of death, seats himself before the bridegroom at a wedding banquet.

see A.22.1²(2)

GL 4, 227-229; GL 6, 335-336, n.96,97

---> B.6.a(1)

E.13.1⁹(1) The hair above Judah's heart grows so stiff and hot that it pierces the five garments in which he is clothed. Judah's chest hair kills anyone who touches it.

see E.8.1⁹(1); G.10.4⁹(1); Gf.16.3⁹(1);
Ic.18.5⁹(1); F.18.5⁹(1); J.23.1⁹(2);
I.23.3⁹(2); Va.3.1⁹(1); F.11.6⁹(1);
If.6.1⁹(1); A.10.1⁹(7)

BR 93.6,7; GL 2, 107-108; GL 5, 354, n.277,278

---> A.12.a(19)

E.14 UNUSUAL PROTUBERANCES OR PROTRUSIONS ON HAIR OR BEARD

E.14.10 Body(ies) on hair

E.14.10⁹(1) While Adam is still a lifeless mass, God shows him all the righteous people who will descend

from him: some hang on Adam's hair, others on his head, his forehead, his eyes, nose, mouth, ears and earlobes.

see Cb.9.1⁹(1); F.5.1⁹(1); A.9.1⁹(1);
R.14.1⁹(1); R.18.1⁹(1); A.6.1⁹(1); A.6.1⁹(2);
A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2); A.13.10⁹(1);
B.13.10⁹(1); A.10.1⁹(1); A.10.1⁹(2);
Sa.2.3⁹(1); Sa.24.3⁹(1); A.16.9⁹(1);
Ca.9.1⁹(1); Cb.5.1⁹(1); G.23.5⁹(1);
J.23.1⁹(1); A.4.1⁹(1); D.14.10⁹(1);
A.12.1⁹(1); Fb.14.10⁹(1); G.14.10⁹(1);
H.14.10⁹(1); I.14.10⁹(1); J.14.10⁹(1);
Ja.14.10⁹(1)
ShR 40.3

---> B.4(3)

E.16 HAIR OR BEARD OF UNUSUAL SUBSTANCE

E.16.4 Hair of flame

E.16.4²(1) Enoch's hair becomes a flaring blaze when he is transformed into Metatron.

see A.6.3²(2); A.6.5²(12); G.5.13²(2);
G.10.2²(3); M.14.2²(13); M.20.1²(13);
A.16.12²(6); B.16.12²(1); G.16.12²(5);
V.16.12²(1); Va.16.12²(1); A.10.1²(6)
III En 15.1; III En 48c.6(Appendix)

---> A.35(2)

E.18 ANIMAL HAIR IN PLACE OF HUMAN

E.18.1 Bear hair

E.18.1⁹(1) The Persians are hairy like bears.

see A.13.6⁹(2); B.18.1⁹(1)

Kid 72a; EsR 1.17

---> C.7(4)

E.22 UNUSUALLY HIDEOUS HAIR OR BEARD

E.22.1²(1) Obyzouth is a demon in the shape of a woman but with savage, dishevelled hair. She strangles newborn infants, injures eyes, condemns mouths, destroys minds and causes pain. Her body is darkness itself.

TSol 13.1; TSo1 13.5

---> C.1(17)

E.22.1⁹(1) After seven days of fasting as a penance for her sins, Asenath's hair is straggly from the load of ashes she has put on it, her eyes are inflamed, her lips cracked, and her body is emaciated.

see A.6.4⁹(1); G.11.3⁹(2); Ia.15.1⁹(1);

Ba.11.3⁹(1); F.10.1⁹(4); Fa.11.3⁹(1);

G.10.2⁹(2); Ia.11.3⁹(1)

JosAsen 11.1(1); JosAsen 13.9(8); JosAsen 18.3

---> A.14.c(9); B.31.b(2)

E.23 DISEASE OF HAIR OR BEARD

E.23.1 Hair infested with lice

E.23.1⁹(1) The daughters of Zion have hair infested with lice as a punishment for their unchastity and pride.

see D.23.1⁹(1); W.5.1⁹(1); Sb.10.3⁹(1)

WR 16.1; WR 17.3; BaR 7.5; EkR 4.15§18

---> A.16.b(60)

E.25 UNUSUAL ABILITIES OF HAIR OR BEARD

E.25.5 Hair that moves and emits sound

E.25.5⁹(1) When the spirit of God is upon him, Samson's hair becomes stiff and emits a bell-like sound which can be heard as far as from Zorah to Eshtaol.

see E.8.1⁹(2); E.6.5⁹(3); A.6.1⁹(11);
Ie.17.3⁹(1); I.10.20⁹(1); G.24.1⁹(2);
G.1.1⁹(2); U.23.1⁹(2); M.6.3⁹(1); T.25.1⁹(2);
G.23.4⁹(15)

WR 8.2

---> A.18(1); A.19.b(9)

E.26 HAIR OR BEARD OF DIFFERENT AGE GROUP

E.26.1 Child with hair or beard of adult

E.26.1⁹(1) Esau is born with hair, beard and both
front and back teeth.

see A.13.6⁹(1); B.18.3⁹(1); E.4.1⁹(1);
O.13.6⁹(1); P.13.6⁹(1); B.11.3⁹(1);
B.13.6⁹(1); A.11.3⁹(2); Ic.26.1⁹(1);
Sa.2.3⁹(2); Sa.24.3⁹(2); A.13.1⁹(1);
B.13.1⁹(1)

GL 1, 315; GL 5, 273, n.23

---> C.10(16)

E.26.1⁹(2) Children are born with grey temples as a sign
of the End.

Sib Or 2, 221-226; see also Jub 23.25

---> C.10(22)

E.27 TRANSFORMATION OF HAIR OR BEARD

E.27.15 Transformation of hair into trees

E.27.15⁹(1) The hair and flesh torn from a martyr change
into trees.

see B.27.15⁹(1)

GL 6, 405, n.47

---> A.35(16)

F THE FACE

F.3 VITAL FACE

F.3.1²(1) Lix Tetrax, the demon of the wind, bears his face on high, while the remaining part of his body crawls along like snail.

TSol 7.1

---> C.9(2)

F.5 UNUSUAL NUMBER OF FACES

F.5.1 Two faces

F.5.1⁹(1) Adam has two faces until God separates them by sawing Adam in two and making a back for each side.

see Cb.9.1⁹(1); A.12.1⁹(1); A.9.1⁹(1);
R.14.1⁹(1); R.18.1⁹(1); A.6.1⁹(1); A.6.1⁹(2);
A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2); A.13.10⁹(1);
B.13.10⁹(1); A.10.1⁹(1); A.10.1⁹(2);
Sa.2.3⁹(1); Sa.24.3⁹(1); A.16.9⁹(1);
Ca.9.1⁹(1); Cb.5.1⁹(1); G.23.5⁹(1);
J.23.1⁹(1); A.4.1⁹(1); D.14.10⁹(1);
E.14.10⁹(1); Fb.14.10⁹(1); G.14.10⁹(1);
H.14.10⁹(1); I.14.10⁹(1); J.14.10⁹(1);
Ja.14.10⁹(1)

BR 8.1

---> A.8.b(3)

F.5.1¹⁰(1) The sun, represented as a bridegroom, has two faces.

see F.16.12¹⁰(1); F.16.11¹⁰(1)

GL 1, 24-25; GL 5, 37, n.103

---> B.22.a(18)

F.5.3 Four faces

F.5.3²(1) The Cherubim seen by Ezekiel and Abraham have four faces, one human, one of a bull, one of a lion and one of an eagle. In a different version, the bull's face is replaced by that of a cherub.

see F.18.5²(2); F.20.1²(1); F.18.4²(1);

M.20.1²(8); M.14.2²(8); U.18.3²(1);

P.21.1²(1); A.14.10²(1); G.4.1²(4); G.5.15²(5)

Ezk 1.6,10; Ezk 10.14,21; ApAb 18.3-7

---> C.1(16)

F.5.10 Between ten and twenty faces

F.5.10¹(1) God is the twelve-faced, lightning-eyed one.

see E.11.2¹(1); A.11.2¹(2); A.11.3¹(1);

D.16.3¹(1); E.11.1¹(1); E.12.3¹(1);

A.11.2¹(1); F.16.12¹(1); G.10.5¹(1);

Ia.16.12¹(1); P.10.1¹(1); P.10.7¹(1);

Pc.10.7¹(1); Gf.4.1¹(1); A.1.1¹(1);
 Gf.27.2¹(1); A.10.1¹(1); Pc.10.3¹(1);
 I.10.5¹(1); If.6.1¹(1)
 LadJac 2.17

---> C.4.a(1)

F.5.10²(1) Opanni'el, the prince of the Ophanim, has sixteen faces, four on each side; he has one hundred wings on each side, 8766 eyes corresponding to the number of hours in a year, and in each pair of eyes lightnings flash and torches blaze, consuming all who look at him. The height of his body is a journey of 2500 years.

see A.6.5²(3); G.10.1²(1); G.10.5²(1);
 G.5.13²(1); M.14.2²(14); M.20.1²(14)

III En 25.2-4

---> C.3.a(4)

F.6 ABNORMAL SIZE OF FACE

F.6.1 Abnormally large face

F.6.1²(1) There are four Hayyot and each Hayyot has 240 faces, and faces within these faces (as well as wings within wings).

III En 21.1-3

---> C.1(10)

F.6.1²(2) The face of each Seraph is as large as the rising sun, and radiates light.

see F.10.1²(1); G.10.2²(2); M.20.1²(12);
M.14.2²(12); U.18.3²(2); G.4.1²(4); G.5.15²(5)

III En 26.9-11

---> C.1(2)

F.10 UNUSUAL EMISSION OR EMANATION FROM FACE

F.10.1 Emission of light from face

F.10.1²(1) A brilliant light shines from the faces and eyes of the Ophanim, Cherubim and Seraphim.

see G.10.2²(2); F.6.1²(2); M.20.1²(12);
M.14.2²(12); U.18.3²(2); G.4.1²(4); G.5.15²(5)

I En 71.1,7; III En 1.7-8; III En 2.1; III En
22.13-15; III 24.18(Appendix); III En 25.6;

III En 26.9-11

---> C.1(2); C.1(16); C.1(3)

F.10.1²(2) The archangels have faces more radiant than the sun. They harmonize all existence, both heavenly and earthly.

II En 19.1(J and A)

---> C.6.a(3)

F.10.1²(3) The angel seen by Asenath (probably Michael)

has a face like lightning, eyes like sunshine,
hair like the flaming of a torch, and hands
and feet like glowing iron, emitting sparks.

see E.10.2²(1); G.10.2²(4); P.10.3²(2);
P.16.1²(1); U.10.3²(1); U.16.1²(1)

JosAsen 14.9(8,9); JosAsen 16.12,13(7)

---> C.1(8)

F.10.1²(4) The two angels Samuil and Raguil, who take
Enoch to heaven, have luminous faces shining
like the sun.

see P.11.2²(1); Ia.10.1²(1); G.10.1²(2);
M.14.2²(4); M.20.1²(4); A.6.5⁵(5)

II En 1.4-6(J and A); II En 3.1-3(J and A); II
En 33.6(J and A)

---> C.3.a(14)

F.10.1²(5) The angel Eremiel is a great angel, with a
face shining like the rays of the sun in its
glory. His feet are like molten bronze.

see U.16.2²(1)

ApZeph 6.11-12

---> C.3.a(10)

F.10.1²(6) Methusalam's face is radiant like the sun at
midday, or like the morning star, when he
approaches the altar to offer sacrifice.

II En 69.10 (J and F)

---> C.6.a(5)

F.10.1⁹(1) Cain is born with a luminous face.
see F.11.1⁹(1); Fb.13.2⁹(1); A.23.1⁹(1);
Fb.14.2⁹(1); Fb.18.11⁹(1); O.13.2⁹(1);
F.11.3⁹(1); B.13.2⁹(1); A.13.2⁹(1)
LAE(ApMos) 1.1-3; LAE (Vita) 21.3

---> A.1.b(7); E.1(3)

F>10.1⁹(2) Abraham, after his death, appears with a face
as luminous as lightning and dressed in
magnificent garments studded with gems that
are radiant like the sun.
see A.10.1⁹(4); Sa.2.3⁹(7); Sa.24.3⁹(7);
Pc.10.5⁹(1); Pc.10.6⁹(1); A.6.5⁹(4);
T.25.1⁹(1)
GL 1, 307; GL 5, 269, n.319

---> A.35(4); B.6.b(3)

F.10.1⁹(3) Sarah's face shines like an olive when the
angels tell her that she shall conceive.
see A.10.1⁹(5); Vg.1.1⁹(1); Vg.23.1⁹(3);
Nd.5.1⁹(1)
BR 53.3

---> A.14.f(1)

F.10.1⁹(4) After eating from a honeycomb, Asenath's face,
emaciated through fasting, becomes like the

sun, with eyes like the rising morning star,
cheeks red like the blood of the son of man,
lips like the rose of life, teeth like
fighting men lined up for battle, hair like
the vine in paradise, a neck like a cypress,
with an appearance of light, and bones strong
like cedars.

see Fa.11.3⁹(1); G.10.2⁹(2); Ia.11.3⁹(1);
G.11.3⁹(2); E.22.1⁹(1); Ia.15.1⁹(1);
A.6.4⁹(1); Ba.11.3⁹(1)

JosAsen 16.16; JosAsen 18.7; JosAsen 20.6

---> A.14.d(2); A.35(5)

F.10.1⁹(5) Moses has a luminous face.

see A.25.9⁹(1); Sa.2.3⁹(17); Sa.24.3⁹(17);
A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);
I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);
Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);
If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);
P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);
Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);
Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);
P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);
Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)

Ex 34.29-30,35; ShR 1.20-22; ShR 47.6; DR
3.12; DR 11.10; Ps-Philo 12.1; II En
15b.5(Appendix)

---> A.14.a(6); A.14.a(7); A.14.f(2); A.35(7); B.24(13);

C.3.a(30); C.3.a(38)

F.10.1⁹(6) Aaron has a luminous face.
see A.6.5⁹(7); E.6.1⁹(2); E.12.10⁹(2);
Ga.10.2⁹(2); I.10.1⁹(1); A.23.1⁹(8); A.6.2⁹(1)
ShR 1.20; ShR 1.22

---> C.3.a(30)

F.10.1⁹(7) The faces of those who did not want the
Golden Calf to be made but were forced to
consent, begin to shine when they drink the
water Moses gives them, while the tongues of
those who did want the Golden Calf to be made,
drop off.

Ps-Philo 12.7; GL 6, 55, n.281

---> A.35(6); B.6.b(5)

F.10.1⁹(8) A heavenly radiance is shed over the faces of
the Israelites when they agree to accept the
Torah before they know its contents, while
Moses is given a lustrous countenance as a
reward for writing down the Law.

DR 3.12

---> A.35(7)

F.10.1⁹(9) Joshua's face shines like the moon; but
the rays from his face do not reach their full
intensity until he has crossed the Jordan.

see A.6.5⁹(8); I.23.2⁹(1)

GL 3, 400, 438, 441; GL 6, 141-142, n.835,836;

GL 6, 151, n.901

---> A.14.c(11); C.3.a(39)

F.10.1⁹(10) The faces of the circumcised men are filled with radiance when the doors of the Ark are opened and they behold the Shekinah.

see Sa.2.3⁹(24); Sa.24.3⁹(24)

GL 4, 146; GL 6, 290, n.43

---> A.14.a(10)

F.10.1⁹(11) Barak, Deborah's husband, is so called because his face shines like lightning.

GL 6, 195, n.73

---> A.2(1)

F.10.1⁹(12) The face of Jochebed, Amram's wife, radiates a celestial light.

see A.1.1⁹(1); A.26.3⁹(1)

GL 2, 261; GL 5, 396, n.34

---> C.6.a(8)

F.10.1⁹(13) Kings, Lords and Princes have radiant faces.

GL 3, 112; GL 6, 46, n.247

---> A.14.a(13); B.24(20)

F.10.1⁹(14) The face of a woman (who had previously given

birth to a son after thirty years of sterility, but whose son dies on her wedding day) suddenly shines and flashes like lightning; she then utters a loud cry and becomes invisible, but is replaced by an established city.

see Vg.23.1⁹(8)

IV Ezra 9.43f. ; IV Ezra 10.25-27,44,50

---> D.1.a(4)

F.10.1¹⁰(1) The Messiah's face spreads a stronger lustre than the faces of Moses and Joshua.

GL 6, 141-142, n.836

---> C.3.a(43)

F.10.2 Face that emits flames

F.10.2⁹(1) Phinehas's face flames like a torch when the Holy Spirit rests upon him, so that he resembles an angel.

WR 1.1; WR 21.12

---> A.19.b(15)

F.11 UNUSUAL COLOUR OF FACE

F.11.1 Black face

F.11.1⁵(1) The faces of the souls of the wicked on their

way to Sheol are as black as the bottom of a pot, while the faces of the souls of intermediate sinners are greenish. They have the bodies of eagles.

see F.11.6⁵(1); F.21.7⁵(1)

III En 44.5-6

---> C.6.b(4)

F.11.1⁹(1) Cain's face becomes as black as smoke after his unsatisfactory offering.

see Fb.13.2⁹(1); A.23.1⁹(1); F.10.1⁹(1);
Fb.14.2⁹(1); Fb.18.11⁹(1); O.13.2⁹(1);
B.13.2⁹(1); A.13.2⁹(1)

GL 1, 107-108; GL 5, 136-137, n.12,13

---> A.26.b(5)

F.11.1⁹(2) The faces of the Midianite women are blackened by the Israelites.

see F.11.2⁹(1)

Shir 4.4[§]3; Shir 6.6[§]1; Shir 1.6[§]3

---> B.26.b(1)

F.11.1⁹(3) After the fall of Jerusalem in 587 B.C., the faces of the sons of Zion become darker than blackness itself and their skin shrinks against their bones and becomes dry as a stick.

see B.13.11⁹(1); A.13.11⁹(1)

---> A.13(4)

F.11.1⁹(4) The faces of the women who accompany Nehemiah
from the Exile are darkened by the sun.

BR 48.5

---> A.17(3)

F.11.1⁹(5) Ashur makes his face black by fasting.

ShR 1.17

---> A.13(5)

F.11.1⁹(6) David's face becomes black as a cake baked on
coal when he sees Uzzah touch the Ark and die.

see E.11.3⁹(1); Sa.2.3⁹(23); Sa.24.3⁹(23);

B.11.3⁹(3); T.23.2⁹(1); O.23.2⁹(1);

A.25.15⁹(3); A.23.1⁹(16); G.25.1⁹(1);

A.25.9⁹(2)

BaR 4.20

---> A.12.a(12)

F.11.2 White face

F.11.2⁹(1) The faces of the Midianite women who are ripe
for marriage grow white when they are led past
the gold plate of the mitre on the high
priest's forehead.

see F.11.1⁹(2)

---> A.19.b(14); B.2.a(1)

F.11.3 Red face

F.11.3⁹(1) Cain's face turns red as a torch when his offering is not accepted.

see Fb.14.2⁹(1); F.11.1⁹(1); Fb.18.11⁹(1);
A.23.1⁹(1); Fb.13.2⁹(1); F.10.1⁹(1);
O.13.2⁹(1); B.13.2⁹(1); A.13.2⁹(1)

BR 22.6

---> A.12.a(17)

F.11.3⁹(2) Moses's face reddens when he hears a revelation from God.

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);
A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);
I.10.1⁹(2); G.10.2⁹(3); A.25.9⁹(1);
Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);
If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);
P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);
Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);
Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);
P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);
Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)

BaR 12.1

---> A.14.b(5)

F.11.6 Green face

F.11.6⁵(1) The faces of the souls of intermediate sinners
 on their way to Sheol are greenish, while the
 faces of the souls of the wicked are black.
 They have the bodies of eagles.

 see F.11.1⁵(1); F.21.7⁵(1)

 III En.44.5-6

---> C.6.b(4)

F.11.6⁹(1) Judah's face turns green with shame when he
 publicly confesses his crime with Tamar.

 see E.13.1⁹(1); G.10.4⁹(1); Gf.16.3⁹(1);

 Ic.18.5⁹(1); F.18.5⁹(1); J.23.1⁹(2);

 I.23.3⁹(2); Va.3.1⁹(1); E.8.1⁹(1);

 If.6.1⁹(1); A.10.1⁹(7)

 GL 3, 170; GL 6, 69, n.357

---> A.12.a(32)

F.11.6⁹(2) A man's face turns green with fear when he
 meets the angel of death and hears of his
 impending death.

 BHM 6.14, no.8 (Hebrew text, 133)

---> A.12.a(29)

F.13 PECULIARITIES OF SKIN OF FACE

F.13.2 Burnt or blistered face

F.13.2⁹(1) The faces of the Philistines are scorched in
the battle against Samuel.

see F.24.3⁹(1); Vf.1.1⁹(1)

GL 4, 64; GL 6, 228, n.42

---> B.16(7)

F.13.11 Withered skin of face

F.13.11²(1) The faces of the angels called Grigori are
withered.

see A.6.1²(3)

---> C.6.b(2)

F.13.12 Hairy skin of face

F.13.12²(1) Both male and female demons have faces and
bodies covered with hair, but bald heads.

see A.13.6²(2); B.13.6²(2); E.1.1²(2);

E.4.1²(1); E.4.2²(1)

GL 6, 192, n.58

---> A.1.a(6)

F.16 FACE OF UNUSUAL SUBSTANCE

F.16.11 Face of ice or hail

F.16.11¹⁰(1) The sun, represented as a bridegroom, has two faces, one of hail and one of fire.

see F.16.12¹⁰(1); F.5.1¹⁰(1)

GL 1, 24-25; GL 5, 37, n.103

---> B.22.a(18)

F.16.12 Face of fire or lightning

F.16.12¹(1) God's face is incandescent like iron made hot by a fire, and emits sparks.

see E.11.2¹(1); A.11.2¹(2); A.11.3¹(1);

D.16.3¹(1); E.11.1¹(1); E.12.3¹(1);

F.5.10¹(1); A.11.2¹(1); G.10.5¹(1);

Ia.16.12¹(1); P.10.1¹(1); P.10.7¹(1);

Pc.10.7¹(1); Gf.4.1¹(1); A.1.1¹(1);

Gf.27.2¹(1); A.10.1¹(1); Pc.10.3¹(1);

I.10.5¹(1); If.6.1¹(1)

II En 22.1-2(J); II En 39.3(A); II En 39.5(J);

QuesEzra (Recension A) 26

---> C.4.a

F.16.12²(1) The face of Kerubi'el, prince of the Cherubim, is like a blazing fire. His mouth, tongue and eyes are also of fire, and his body of burning coals which emit flames. He is as tall and broad as the seven heavens, covered with eyes and wings, and has wheels.

see A.6.3²(1); A.6.5²(2); A.14.5²(1);

A.14.10²(2); A.16.17²(1); A.20.1²(1);
 G.4.1²(3); G.5.15²(2); G.16.12²(2);
 Gc.16.12²(1); I.16.12²(1); Ib.16.12²(1);
 P.10.3²(1)

III En 22.3-9

---> C.3.a(7)

F.16.12²(2) An angel with a face like lightning, eyes like fiery torches, arms and legs as if of burnished bronze, and a body like beryl, chrysolite or topaz (and a voice like the voice of a crowd) is seen by Daniel in a vision.

see A.16.18²(1); G.16.12²(3); O.16.2²(1);
 T.16.2²(1)

Dn 10.6

---> C.1(14)

F.16.12¹⁰(1) The sun, represented as a bridegroom, has two faces, one of fire and one of hail.

see F.16.11¹⁰(1); F.5.1¹⁰(1)

GL 1, 24-25; GL 5, 37, n.103

---> B.22.a(18)

F.16.13 Face of lightning

F.16.13²(1) The myriads of angels inhabiting Arabot, the seventh heaven, have faces like lightning,

eyes like torches of fire, and arms and feet
as if of burnished bronze.

see G.16.12²(4); O.16.2²(2); U.16.2²(2)

III En 35.1-2; III En 22b.6(Appendix)

---> C.3.a(9)

F.16.18 Face of precious stone or jewel

F.16.18²(1) The face of the angel Iaoel, who takes the
right hand of Abraham, is like chrysolite, his
body and legs are like sapphire and his hair
like snow. He wears a headdress like a
rainbow.

see A.16.18²(2); E.11.2²(1); T.16.18²(1)

ApAb 11.2

---> C.3.a(11)

F.17 SUBSTITUTION FOR FACE

F.17.1 Weapon in place of place

F.17.1¹⁰(1) Death shows Abraham his face of a sword, as
well as his faces of darkness, a precipice, a
ferocious burning fire, a lion, of thunder and
lightning, a turbulent river, of dragons and
serpents, and of a mixed cup of poisons, great
ferocity, bitterness and every fatal disease
when Abraham requests Death to reveal his face

of ferocity, decay and bitterness.

see D.17.1¹⁰(1); A.23.8¹⁰(1); D.5.1¹⁰(1);
D.5.6¹⁰(1); D.18.6¹⁰(1); F.17.2¹⁰(1);
F.17.3¹⁰(1); F.17.4¹⁰(1); F.17.5¹⁰(1);
F.17.6¹⁰(1); F.17.10¹⁰(1); F.18.5¹⁰(1);
F.18.6¹⁰(1); A.10.1¹⁰(2); Fa.10.2¹⁰(1);
D.5.2¹⁰(1)

TA_B 17.12-17; TA_B 19.5f.

---> B.24(21); B.24(22); C.9(7); C.9(8)

F.17.2 Thunder and lightning in place of face

F.17.2¹⁰(1) Death shows Abraham his face of thunder and lightning, as well as his faces of burning fire, of dragons and serpents, a lion, a sword, a turbulent river, of darkness, a precipice, a mixed cup of poisons, and great ferocity, bitterness and every fatal disease, when Abraham requests Death to reveal his face of ferocity, decay and bitterness.

see D.17.1¹⁰(1); A.23.8¹⁰(1); D.5.1¹⁰(1);
D.5.6¹⁰(1); D.18.6¹⁰(1); F.17.1¹⁰(1);
F.17.3¹⁰(1); F.17.4¹⁰(1); F.17.5¹⁰(1);
F.17.6¹⁰(1); F.17.10¹⁰(1); F.18.5¹⁰(1);
F.18.6¹⁰(1); A.10.1¹⁰(2); Fa.10.2¹⁰(1);
D.5.2¹⁰(1)

TA_B 17.12-17; TA_B 19.5f.

---> B.24(21); C.9(8);

F.17.3 Fire in place of face

F.17.3¹⁰(1) Death shows Abraham his face of burning fire, as well as his faces of thunder and lightning, of darkness, a sword, a precipice, a mixed cup of poisons, serpents and dragons, a turbulent river, and great ferocity, bitterness and every fatal disease, when Abraham requests Death to reveal his face of ferocity, decay and bitterness.

see D.17.1¹⁰(1); A.23.8¹⁰(1); D.5.1¹⁰(1);
D.5.6¹⁰(1); D.18.6¹⁰(1); F.17.2¹⁰(1);
F.17.1¹⁰(1); F.17.4¹⁰(1); F.17.5¹⁰(1);
F.17.6¹⁰(1); F.17.10¹⁰(1); F.18.5¹⁰(1);
F.18.6¹⁰(1); A.10.1¹⁰(2); Fa.10.2¹⁰(1);
D.5.2¹⁰(1)

TA_b 17.12-17; TA_b 19.5f.

---> B.24(21); C.9(8);

F.17.4 Water in place of face

F.17.4¹⁰(1) Death shows Abraham his face of a turbulent river, as well as his faces of thunder and lightning, of darkness, of burning fire, of serpents and dragons, a lion, a sword, a precipice, a mixed cup of poisons, great ferocity, bitterness and every fatal disease,

when Abraham requests Death to reveal his face of ferocity, bitterness and decay.

see D.17.1¹⁰(1); A.23.8¹⁰(1); D.5.1¹⁰(1);
D.5.6¹⁰(1); D.18.6¹⁰(1); F.17.2¹⁰(1);
F.17.3¹⁰(1); F.17.1¹⁰(1); F.17.5¹⁰(1);
F.17.6¹⁰(1); F.17.10¹⁰(1); F.18.5¹⁰(1);
F.18.6¹⁰(1); A.10.1¹⁰(2); Fa.10.2¹⁰(1);
D.5.2¹⁰(1)

TAb 17.12-17; TAb 19.5f.

---> B.24(21); C.9(8)

F.17.5 Mountain, hill or precipice in place of face

F.17.5¹⁰(1) Death shows Abraham his face of a precipice, as well as his faces of dragons and serpents, of burning fire, of darkness, of thunder and lightning, a turbulent river, a lion, a sword, a mixed cup of poisons, great ferocity, bitterness and every fatal disease, when Abraham requests Death to reveal his face of ferocity, decay and bitterness.

see D.17.1¹⁰(1); A.23.8¹⁰(1); D.5.1¹⁰(1);
D.5.6¹⁰(1); D.18.6¹⁰(1); F.17.2¹⁰(1);
F.17.3¹⁰(1); F.17.4¹⁰(1); F.17.1¹⁰(1);
F.17.6¹⁰(1); F.17.10¹⁰(1); F.18.5¹⁰(1);
F.18.6¹⁰(1); A.10.1¹⁰(2); Fa.10.2¹⁰(1);
D.5.2¹⁰(1)

TAb 17.12-17; TAb 19.5f.

---> B.24(21); C.9(8)

F.17.6 Darkness in place of face

F.17.6¹⁰(1) Death shows Abraham his face of darkness, as well as his faces of dragons and serpents, of thunder and lightning, a turbulent river, a precipice, a burning fire, a lion, a sword, a mixed cup of poisons, great ferocity, bitterness and every fatal disease, when Abraham requests Death to reveal his face of ferocity, bitterness and decay.

see D.17.1¹⁰(1); A.23.8¹⁰(1); D.5.1¹⁰(1);
D.5.6¹⁰(1); D.18.6¹⁰(1); F.17.2¹⁰(1);
F.17.3¹⁰(1); F.17.4¹⁰(1); F.17.5¹⁰(1);
F.17.1¹⁰(1); F.17.10¹⁰(1); F.18.5¹⁰(1);
F.18.6¹⁰(1); A.10.1¹⁰(2); Fa.10.2¹⁰(1);
D.5.2¹⁰(1)

TA b 17.12-17; TA b 19.5f.

---> B.24(21); C.9(8)

F.17.10 Other things in place of face

F.17.10¹⁰(1) Death shows Abraham his face of a mixed cup of poisons, as well as his faces of darkness, of thunder and lightning, of dragons and serpents, a lion, a burning fire, a turbulent river, a precipice, a sword, great ferocity,

bitterness and every fatal disease, when Abraham requests Death to reveal his face of ferocity, decay and bitterness.

see D.17.1¹⁰(1); A.23.8¹⁰(1); D.5.1¹⁰(1);
D.5.6¹⁰(1); D.18.6¹⁰(1); F.17.2¹⁰(1);
F.17.3¹⁰(1); F.17.4¹⁰(1); F.17.5¹⁰(1);
F.17.6¹⁰(1); F.17.1¹⁰(1); F.18.5¹⁰(1);
F.18.6¹⁰(1); A.10.1¹⁰(2); Fa.10.2¹⁰(1);
D.5.2¹⁰(1)

TAb 17.12-17; TAb 19.5f.

---> B.24(21); C.9(8)

F.18 ANIMAL FACE OR FACE WITH ANIMAL ATTRIBUTES

F.18.1 Face of tiger or face with tiger attributes

F.18.1²(1) Isaac sees creatures with the faces of tigers in the heavens. Others have faces of lions, camels, hyenas or dogs, and some have only one eye.

see F.18.2²(1); F.18.5²(1); F.18.7²(1);
F.18.8²(1); G.1.1²(1); G.5.1²(1)

TIsaac 5.7-10

---> B.24(10)

F.18.2 Face of dog or face with dog attributes

F.18.2²(1) Isaac sees creatures with the faces of dogs in

the heavens. Others have faces of camels, lions, hyenas or tigers, and some have only one eye.

see F.18.1²(1); F.18.5²(1); F.18.7²(1);
F.18.8²(1); G.1.1²(1); G.5.1²(1)

TIsaac 5.7-10

---> B.24(9)

F.18.2⁷(1) Men with the faces of dogs, the horns of deer and the feet of goats inhabit the second heaven.

see D.14.2⁷(2); D.18.11⁷(2); U.18.2⁷(2);
U.18.4⁷(1)

III Bar 3.3(Slavonic and Greek)

---> A.26.b(6)

F.18.2⁹(1) Baladan's father, the real king of Babylon, has a dog's face.

GL 4, 275; GL 6, 367-368, n.81,82

---> C.7(3)

F.18.3 Face of ape or face with ape attributes

F.18.3⁹(1) The faces of the men of the generation succeeding Enosh resemble apes and centaurs.

see Cc.18.1⁷(1)

BR 23.6; BR 24.6

---> A.6.a(1)

F.18.4 Face of an ox, bull or calf, or face with ox,
 bull or calf attributes

F.18.4²(1) The Cherubim seen by Ezekiel and Abraham have
 four faces: a bull's face, a lion's face, an
 eagle's face and a human face. In a different
 version, the bull's face is replaced by a
 cherub's.

see F.18.5²(2); F.20.1²(1); F.5.3²(1);
 M.20.1²(8); M.14.2²(8); U.18.3²(1);
 P.21.1²(1); A.14.10²(1); G.4.1²(4); G.5.15²(5)
 Ezk 1.10; Ezk 10.14; ApAb 18.3-7

---> C.1(16)

F.18.4⁷(1) Men with the faces of cattle, the horns of
 deer, the feet of goats and the loins of sheep
 inhabit the first heaven.

see D.14.2⁷(1); D.18.11⁷(1); U.18.2⁷(1);
 Sa.18.2⁷(1)

III Bar 2.3(Slavonic and Greek)

---> A.16.b(7)

F.18.5 Face of lion or face with lion attributes

F.18.5²(1) Isaac sees creatures with the faces of lions
 in the heavens. Others have faces of camels,
 dogs, hyenas or tigers, and some have only one

eye.

see F.18.1²(1); F.18.2²(1); F.18.7²(1);
F.18.8²(1); G.1.1²(1); G.5.1²(1)

TIsaac 5.7-10

---> B.24(9)

F.18.5²(2) The Cherubim seen by Ezekiel and Abraham have four faces: a lion's face, a bull's face, an eagle's face and a human face. (In a different version, the bull's face is replaced by a cherub's.)

see F.5.3²(1); F.20.1²(1); F.18.4²(1);
M.20.1²(8); M.14.2²(8); U.18.3²(1);
P.21.1²(1); A.14.10²(1); G.4.1²(4); G.5.15²(5)
Ezk 1.10; Ezk 10.14; ApAb 18.3-7

---> C.1(16)

F.18.5⁹(1) Judah's face and teeth are like a lion's when he attacks the army from Nineveh.

see E.13.1⁹(1); G.10.4⁹(1); Gf.16.3⁹(1);
Ic.18.5⁹(1); E.8.1⁹(1); J.23.1⁹(2);
I.23.3⁹(2); Va.3.1⁹(1); F.11.6⁹(1);
If.6.1⁹(1); A.10.1⁹(7)

GL 1, 404, 406; GL 5, 314, n.291

---> A.12.a(20)

F.18.5¹⁰(1) Death shows Abraham his face of a lion, as well as his faces of serpents and dragons,

of flaming fire, of darkness, a precipice, a sword, of thunder and lightning, a turbulent river, a mixed cup of poisons and every fatal disease, when Abraham requests Death to reveal his face of ferocity, decay and bitterness.

see D.17.1¹⁰(1); A.23.8¹⁰(1); D.5.1¹⁰(1);
D.5.6¹⁰(1); D.18.6¹⁰(1); F.17.2¹⁰(1);
F.17.3¹⁰(1); F.17.4¹⁰(1); F.17.5¹⁰(1);
F.17.6¹⁰(1); F.17.10¹⁰(1); F.17.1¹⁰(1);
F.18.6¹⁰(1); A.10.1¹⁰(2); Fa.10.2¹⁰(1);
D.5.2¹⁰(1)

Tab 17.12-17; Tab 19.5f.

---> B.24(21); C.9(8)

F.18.6 Face of serpent or dragon or face with serpent or dragon attributes

F.18.6²(1) The guards of the gates of hell have faces like very large snakes, with eyes aflame or eyes like extinguished lamps, fangs exposed down to their breasts, and they stand as large as serpents.

see A.6.1²(2); G.16.12²(6); Ic.18.2²(1)

II En 42.1(J and A); II En 42.1(Appendix);

ApZeph 6.8

---> B.24(8); B.22.a(10)

F.18.6¹⁰(1) Death appears in decay, with two heads, one

with the face of a dragon, and one like a sword, when he approaches sinners.

see D.17.1¹⁰(1); A.23.8¹⁰(1); D.5.1¹⁰(1);
D.5.6¹⁰(1); D.18.6¹⁰(1); F.17.2¹⁰(1);
F.17.3¹⁰(1); F.17.4¹⁰(1); F.17.5¹⁰(1);
F.17.6¹⁰(1); F.17.10¹⁰(1); F.18.5¹⁰(1);
F.17.1¹⁰(1); A.10.1¹⁰(2); Fa.10.2¹⁰(1);
D.5.2¹⁰(1)

TA_B 13.13-16; TA_B 14.1(Recension B)

---> B.24(22); C.9(7)

F.18.7 Face of camel or face with camel attributes

F.18.7²(1) Isaac sees creatures with the faces of camels in the heavens. Others have the faces of dogs, lions, hyenas or tigers, and some have only one eye.

see F.18.1²(1); F.18.2²(1); F.18.5²(1);
F.18.8²(1); G.1.1²(1); G.5.1²(1)

TIsaac 5.7-10

---> B.24(9)

F.18.8 Face of hyena or face with hyena attributes

F.18.8²(1) Isaac seen creatures with the faces of hyenas in the heavens. Others have the faces of lions, camels, dogs or tigers, and some have only one eye.

see F.18.1²(1); F.18.2²(1); F.18.5²(1);
F.18.7²(1); G.1.1²(1); G.5.1²(1)

TIsaac 5.7-10

---> B.24(9)

F.18.9 Face of leopard or face with leopard attributes

F.18.9²(1) The ugly angels who carry off the souls of
ungodly men have faces like leopards, and
their tusks are outside their mouths like
those of wild boars. Their eyes are mixed with
blood and their hair is loose like the hair of
women.

see Ic.18.1²(1); W.4.1²(1); E.9.5²(1)

ApZeph 4.2-4

---> B.24(10)

F.20 BIRD FACE OR FACE WITH BIRD ATTRIBUTES

F.20.1 Face of eagle

F.20.1²(1) The Cherubim seen by Ezekiel and Abraham have
four faces: an eagle's face, a lion's face, a
bull's face and a human face. In a different
version, the bull's face is replaced by a
cherub's.

see F.18.5²(2); F.5.3²(1); F.18.4²(1);
M.20.1²(8); M.14.2²(8); U.18.3²(1);

P.21.1²(1); A.14.10²(1); G.4.1²(4); G.5.15²(5)

Ezk 1.10; Ezk 10.14; ApAb 18.3-7

---> C.1(16)

F.21 HUMAN FACE ON UNUSUAL CREATURE

F.21.6 Human face on body of serpent or dragon

F.21.6²(1) A winged demon in the form of a dragon but with the face and feet of a man is summoned up by Solomon.

see U.21.6²(2)

TSol 14.1-2

---> C.1(19)

F.21.7 Human face on body of bird

F.21.7²(1) Serapi'el, the prince of the Seraphim, has the face of an angel on the body of an eagle. He is as tall as the seven heavens and his body is full of eyes which resemble stars of lightning in their brightness.

see A.6.5²(1); G.4.1²(1); G.5.15²(1);

G.10.2²(1)

III En 27.3-7

---> C.3.a(5)

F.21.7⁵(1) The souls of the sinners on their way to Sheol have human faces but the bodies of eagles. The faces of the intermediate sinners are greenish, while the faces of the wicked are as black as the bottom of a pot.

see F.11.1⁵(1); F.11.6⁵(1)

III En 44.5-6

---> A.34(1)

F.22 UNUSUALLY HIDEOUS FACE

F.22.1⁹(1) A woman's monstrous face is changed into a beautiful one when Elijah gives her medicine.

GL 6, 328, n.59

---> D.1.b(21)

F.22.1⁹(2) Vashti's face is marred and her beauty vanishes when Daniel pronounces the Name of God.

see Fb.23.1⁹(2); A.23.10⁹(1)

GL 4, 378; GL 6, 457, n.45

---> A.11.a(6)

F.23 DISEASE, PARALYSIS OR MALFUNCTION OF FACE

F.23.1 Leprous face

F.23.1⁹(1) Gehazi's face becomes leprous when Elisha rebukes him with the words "May the disease of Naaman afflict thee and thy descendants for evermore". His children inherit his leprosy.
see A.23.1⁹(10); A.23.1⁹(11); B.11.2⁹(4)
II K 5.25-27; WR 16.1; WR 17.3

---> A.26.b(43); A.11.b(1)

F.24 WOUNDED, MUTILATED OR MAIMED FACE

F.24.3 Burnt or blistered face

F.24.3⁹(1) The faces of the Philistines are scorched in the battle against Samuel.
see F.13.2⁹(1); Vf.1.1⁹(1)
GL 4, 64; GL 6, 228, n.42

---> B.16(7)

Fa THE CHEEK(S)

FA.2 PARTIAL ABSENCE OF CHEEK(S), OR ABSENCE OF PART OF CHEEK(S)

Fa.2.1 Absence of hair of cheek(s)

Fa.2.1⁹(1) The hair is plucked from Micah's cheek and his cheek is wounded when Zedekiah strikes him with a rod.

see Fa.24.10⁹(1)

Micah 4.6; WR 10.2

---> B.5(11)

Fa.10 UNUSUAL EMISSION OR EMANATION FROM CHEEK(S)

Fa.10.2 Cheek(s) that emits flames

Fa.10.2¹⁰(1) Death assumes the form of a beautiful archangel with cheeks flashing with fire and an appearance like sunlight when he appears before Abraham.

see D.17.1¹⁰(1); A.23.8¹⁰(1); D.5.1¹⁰(1);
D.5.6¹⁰(1); D.18.6¹⁰(1); F.17.2¹⁰(1);
F.17.3¹⁰(1); F.17.4¹⁰(1); F.17.5¹⁰(1);
F.17.6¹⁰(1); F.17.10¹⁰(1); F.18.5¹⁰(1);
F.18.6¹⁰(1); A.10.1¹⁰(2); F.17.1¹⁰(1);
D.5.2¹⁰(1)

TAb 16.6-8

---> B.21(6)

Fa.11 UNUSUAL COLOUR OF CHEEK(S)

Fa.11.3 Red cheek(s)

Fa.11.3⁹(1) After she eats from the honeycomb Asenath's cheeks become red like the blood of the son of man, while her face becomes like

the sun, her eyes like the rising morning
star, her lips like the rose of life, and her
teeth, hair, neck and bones become strong as
cypresses or cedars.

see F.10.1⁹(4); G.10.2⁹(2); Ia.11.3⁹(1);
G.11.3⁹(2); E.22.1⁹(1); Ia.15.1⁹(1);
A.6.4⁹(1); Ba.11.3⁹(1)

JosAsen 16.16; JosAsen 18.7; JosAsen 20.6

---> A.14.d(2)

Fa.13 PECULIARITY OF SKIN OF CHEEK(S)

Fa.13.3 Scarred skin

Fa.13.3⁹(1) The young men seized and bound when the enemy
enters the Temple have scars on their cheeks
from the tears they shed.

see Gf.25.1⁹(1)

EkR 1.2 25

---> A.12.a(15)

Fa.24 WOUNDED, MUTILATED OR MAIMED CHEEK(S)

Fa.24.10 Unspecified wound or mutilation of cheek(s)

Fa.24.10⁹(1) Micah's cheek is wounded and the hair plucked
from it, when he is struck on the cheek with
a rod by Zedekiah.

see Fa.2.1⁹(1)

WR 10.2; Micah 4.6

---> B.5(11)

Fb THE FOREHEAD

Fb.10 UNUSUAL EMISSION OR EMANATION FROM FOREHEAD

Fb.10.1 Emission of light from forehead

Fb.10.1⁹(1) Beams of light radiate from the forehead of Moses when he wipes his pen on the hair of his forehead upon completing the writing of the Torah.

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);
A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);
I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);
Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);
If.6.1⁹(2); A.25.9⁹(1); I.23.3⁹(3);
P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);
Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);
Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);
P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);
Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)

ShR 47.6; DR 3.12

---> A.14.c(12)

Fb.13 PECULIARITY OF SKIN OF FOREHEAD

Fb.13.1 Tattoo on forehead

Fb.13.1⁸(1) The man created by Ben Sira and his father after studying the Book of Yezirah for three years, has Emet, "truth", written on his forehead. He tells them to erase the first letter, leaving Met, "dead", and he immediately turns into dust.

GL 6, 402, n.42

---> C.9(5)

Fb.13.2 Branded or engraved forehead or other indelible mark on forehead

Fb.13.2²(1) A heavenly being has the name "Israel" engraved on its forehead.

GL 5, 307, n.253

---> B.6.b(1)

Fb.13.2²(2) The Antichrist has the inscription "Antichrist" on his forehead. His mouth is one cubit in size, his teeth are a span long, and the soles of his feet two spans; his fingers are like scythes and his right eye is like the rising morning star, while his other eye is fixed.

see G.10.2²(5); G.23.3²(1); I.6.1²(1);

Ic.6.5²(1); Pc.12.1²(1); Pc.12.2²(1);
 U.6.5²(1)
 GkApEzra 4.29f.

---> C.1(24)

Fb.13.2²(3) The Antichrist has three letters written on his forehead: A, K and T, signifying denial, rejection and the befouled dragon. His eyes are like the rising morning star and his right eye like a lion's. He is ten cubits tall and his feet and right hand measure three cubits. His hair reaches to his feet and he is three-crested. His left arm is made of copper and his right arm and lower teeth are made of iron. His lower jaw is diamond. He is long faced, long nosed and disorderly. His mother conceives him by touching the head of a fish.
 see A.6.5²(13); E.6.5²(1); Fc.16.5²(1);
 G.10.2²(6); G.18.1²(1); Ic.16.1²(1);
 O.16.1²(1); O.16.2²(3); U.6.5²(2)
 ApDan 9.11,16-26

---> C.1(25); A.3.c(1); C.6.b(3)

Fb.13.2⁹(1) The letters of God's Holy Name are placed upon Cain's forehead.
 F.11.1⁹(1); A.23.1⁹(1); F.10.1⁹(1);
 Fb.14.2⁹(1); Fb.18.11⁹(1); O.13.2⁹(1);
 F.11.3⁹(1); B.13.2⁹(1); A.13.2⁹(1)

GL 1, 111-112; GL 5, 141, n.27,28

---> B.11.e(2); A.19.b(2)

Fb.13.2⁹(2) The foreheads of those who disapprove of the filth practiced in Jerusalem are marked with a cross by a man with a scribe's ink horn (the angel Gabriel). In a different version, the Name of God is written on their foreheads, while in yet another version, the letter Tav is written on their foreheads in ink, while the same letter is written in blood on the foreheads of the damned.

Ezk 9.4-6; ApEl 1.9; PssSol 15.6; EkR 2.1 3;
GL 1, 6; GL 6, 392, n.26

---> B.6.b(10); B.2.c(7); B.15.b(14); B.15.a(10)

Fb.13.4 Leprous forehead

Fb.13.4⁹(1) King Uzziah's forehead becomes leprous when he tries to offer sacrifices upon the altar.

see A.13.4⁹(1); A.23.1⁹(14); B.13.4⁹(1);
B.23.1⁹(2); Fb.23.1⁹(1)

II Ch 26.19-23

---> A.19.b(17); A.26.a(12); A.7.a(5)

Fb.14 UNUSUAL PROTUBERANCES OR PROTRUSIONS ON FOREHEAD

Fb.14.2 Horns on forehead

Fb.14.2²(1) The demon Keteb or Keteb Meriri ("Bitter Destruction" or "Pestilence") has a single horn on his forehead and the head of a calf. He is hairy all over, covered in scales and full of eyes, with a single eye set on his heart which kills whoever looks at it.

see D.18.4²(1); E.4.1²(2); G.5.15²(6);
G.4.5²(1); B.13.7²(1); A.13.6²(1); B.13.6²(1);
Fb.18.11²(1)

Bar 12.3; EkR 1.3⁶29; GL 3, 186; GL 6, 74,
n.381

---> C.1(22)

Fb.14.2⁹(1) Cain has a horn on his forehead.

see Fb.18.11⁹(1); A.23.1⁹(1); Fb.13.2⁹(1);
F.11.1⁹(1); F.10.1⁹(1); O.13.2⁹(1);
F.11.3⁹(1); B.13.2⁹(1); A.13.2⁹(1)

BR 22.12

---> A.19.b(3); A.26.b(4)

Fb.14.2⁹(2) Moses has horns on his forehead when he descends from Sinai.

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);
A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);
I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);
Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);
If.6.1⁹(2); A.25.9⁹(1); I.23.3⁹(3);

P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);
 Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);
 Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);
 P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);
 Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)
 Mellinkoff, 79f.; Ex 34.29,35

---> E.1(4)

Fb.14.10 Body(ies) on forehead

Fb.14.10⁹(1) While Adam is still a lifeless mass, God shows
 him all the righteous people who descend from
 him: some hang on Adam's forehead, some on his
 head, some on his hair, eyes, nose, mouth,
 ears and earlobes.

see Cb.9.1⁹(1); F.5.1⁹(1); A.9.1⁹(1);
 R.14.1⁹(1); R.18.1⁹(1); A.6.1⁹(1); A.6.1⁹(2);
 A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2); A.13.10⁹(1);
 B.13.10⁹(1); A.10.1⁹(1); A.10.1⁹(2);
 Sa.2.3⁹(1); Sa.24.3⁹(1); A.16.9⁹(1);
 Ca.9.1⁹(1); Cb.5.1⁹(1); G.23.5⁹(1);
 J.23.1⁹(1); A.4.1⁹(1); D.14.10⁹(1);
 E.14.10⁹(1); A.12.1⁹(1); G.14.10⁹(1);
 H.14.10⁹(1); I.14.10⁹(1); J.14.10⁹(1);
 Ja.14.10⁹(1)
 ShR 40.3

---> B.4(3)

Fb.18 FOREHEAD WITH ANIMAL ATTRIBUTES

Fb.18.11 Horn on forehead

Fb.18.11²(1) The demon Keteb or Keteb Meriri ("Bitter Destruction" or "Pestilence") has a single horn on his forehead and the head of a calf. He is hairy all over, covered in scales, and full of eyes, with a single eye set on his heart which kills whoever looks at it.

see D.18.4²(1); E.4.1²(2); G.5.15²(6);
G.4.5²(1); B.13.7²(1); A.13.6²(1); B.13.6²(1);
Fb.14.2²(1)

BaR 12.3; EkR 1.3 29; GL 3, 186; GL 6, 74,
n.381

---> C.1(22)

Fb.18.11⁹(1) Cain has a horn on his forehead.

see Fb.14.2⁹(1); A.23.1⁹(1); Fb.13.2⁹(1);
F.11.1⁹(1); F.10.1⁹(1); O.13.2⁹(1);
F.11.3⁹(1); B.13.2⁹(1); A.13.2⁹(1)

BR 22.12

---> A.19.b(3); A.26.b(4)

Fb.23 DISEASE OR PARALYSIS OF FOREHEAD

Fb.23.1 Leprous forehead

Fb.23.1⁹(1) King Uzziah's forehead becomes leprous when he
tries to offer sacrifices upon the altar.

see A.13.4⁹(1); A.23.1⁹(14); B.13.4⁹(1);
B.23.1⁹(2); Fb.13.4⁹(1)

II Ch 26.19-23

---> A.19.b(17); A.26.a(12); A.7.a(5)

Fb.23.1⁹(2) Vashti's forehead becomes leprous, and marks of
other diseases appear on her body, so that she
cannot appear naked before the guests of her
husband.

see A.23.10⁹(1); F.22.1⁹(2)

GL 4, 375; GL 6, 455, n.35

---> B.25.b(2)

Fb.24 WOUNDED OR MUTILATED FOREHEAD

Fb.24.1 Lacerated forehead

Fb.24.1⁹(1) Eliezer, a bondsman of Abraham, is wounded on
the forehead by a stone thrown at him by a
Sodomite.

see A.6.1⁹(4)

GL 1, 247-248

---> A.20(1)

Fb.24.1⁹(2) Pharaoh's son is wounded on the forehead by a
pebble thrown by Benjamin.

---> A.20(5)

Fc THE CHIN AND THE JAW

Fc.16 CHIN OR JAW OF UNUSUAL SUBSTANCE

Fc.16.5 Chin or jaw of stone or precious stone

Fc.16.5²(1) The lower jaw of the Antichrist is made of diamond and his lower teeth of iron. His right arm is made of iron and his left of copper. He is ten cubits tall and his feet and right hand are three cubits long. His hair reaches to his feet and he is three-crested. His eyes are like the rising morning star and his right eye like a lion's. He is long faced, long nosed and disorderly, and has three letters written on his forehead: A, K and T, signifying denial, rejection and the befouled dragon. His mother conceives him by touching the head of a fish.

see A.6.5²(13); E.6.5²(1); Fb.13.2²(3);
G.10.2²(6); G.18.1²(1); Ic.16.1²(1);
O.16.1²(1); O.16.2²(3); U.6.5²(2)

ApDan 9.11,16-26

---> C.1(25); A.3.c(1)

G THE EYE(S)

G.1 ABSENCE OF EYE(S)

G.1.1²(1) Isaac sees creatures with only one eye and the faces of lions, tigers, dogs, camels or hyenas in his vision of the heavens.

see G.5.1²(1); F.18.1²(1); F.18.2²(1);
F.18.5²(1); F.18.7²(1); F.18.8²(1)

TIsaac 5.7-10

---> B.24(9)

G.1.1⁹(1) One of Balaam's eyes drops out when he gazes upon the camps of the Israelites.

see G.5.1⁹(1); G.23.4⁹(11); U.23.1⁹(1);
If.6.1⁹(4); A.25.15⁹(1); I.23.3⁹(6);
Va.27.1⁹(1)

BaR 2.4; BaR 20.6; BaR 20.10

---> A.12.a(21)

G.1.1⁹(2) Samson's eyes are put out.

see E.8.1⁹(2); E.25.5⁹(1); A.6.1⁹(11);
Ie.17.3⁹(1); I.10.20⁹(1); G.24.1⁹(2);
E.6.5⁹(3); U.23.1⁹(2); M.6.3⁹(1); T.25.1⁹(2);
G.23.4⁹(15)

Jg 16.21; Ps-Philo 43.5-6; BaR 9.24

---> B.18.b(1); A.12.c(2)

G.1.1⁹(3) Zedekiah's eyes are put out at the order of
the King of Babylon.

see G.23.4⁹(23); G.24.1⁹(3)

II K 25.7; Jr 39.7; Jr 52.11

---> A.24(3)

G.1.1⁹(4) The eyes of the sinners are pricked out by the
angels of hell.

VisEzra 40

---> A.26.b(67)

G.3 VITAL EYE(S)

G.3.1⁹(1) The physician who has recommended a milk cure
for the Persian king has a dream in which his
eyes, mouth, tongue, feet and hands quarrel
with one another, each claiming the greatest
credit in procuring the remedy for the Persian
king.

see I.3.1⁹(1); Ib.3.1⁹(1); P.3.1⁹(1);
U.3.1⁹(1)

GL 4, 174; GL 6, 302, n.97

---> B.5(13)

G.4 EYE(S) IN UNUSUAL PLACE ON BODY

G.4.1 Eyes covering entire body

G.4.1²(1) Eyes which resemble stars of lightning in their brightness cover the entire body of Serapi'el, the prince of the Seraphim. He has the face of an angel on an eagle's body, and is as tall as the seven heavens.

see G.5.15²(1); A.6.5²(1); F.21.7²(1);
G.10.2²(1)

III En 27.3-7

---> C.3.a(5)

G.4.1²(2) Soperi'el and Soperi-el, two princes of angels, have bodies full of eyes, appearances like lightning, and eyes like the sun; they are as tall as the seven heavens, and their wings are the breadth of heaven; their lips are like the gates of the east, their tongues are like blazing torches as high as the sea's waves; flames and lightnings issue from their mouths, and fire is kindled from their sweat.

see G.5.15²(3); G.16.12²(1); A.6.5²(4);
Ba.16.4²(1); I.10.1²(3); I.10.5²(1);
Ib.6.5²(1); Ib.16.12²(2); M.14.2²(15);
M.20.1²(15)

III En.18.25

---> C.3.a(6)

G.4.1²(3) Kerubi'el, prince of the Cherubim, has a body

full of eyes and is covered with wings. He is as tall and wide as the seven heavens, and has a body of burning coals and a mouth, a tongue, a face and eyes of fire; lightning flickers from the rays from his head and his wheels.

see A.6.3²(1); A.6.5²(2); A.14.5²(1);
 A.14.10²(2); A.16.17²(1); A.20.1²(1);
 F.16.12²(1); G.5.15²(2); G.16.12²(2);
 Gc.16.12²(1); I.16.12²(1); Ib.16.12²(1);
 P.10.3²(1)

III En 22.3-9

---> C.3.a(7)

G.4.1²(4) The Cherubim seen by Ezekiel, Abraham and Enoch, as well as the Ophanim and the Seraphim seen by Enoch, have bodies, backs, hands, wings and wheels covered with eyes.

see F.18.5²(2); F.20.1²(1); F.18.4²(1);
 M.20.1²(8); M.14.2²(8); U.18.3²(1);
 P.21.1²(1); A.14.10²(1); G.4.1²(4); G.5.15²(5)
 Ezk 10.12; Ezk 1.18; ApAb 18.3-7; LadJac 2.7
 8; II En 1a.4(Recension A and B); II En 20.1
 (J); II En 19.6(A); II En.21.1(J); III En
 25.6; III En 24.18(Appendix)

---> C.1(2); C.1(16); C.1(3)

G.4.1²(5) The angel Sammael is covered with eyes from the crown of his head to the soles of his

feet, at the sight of which the spectator falls prostrate in awe. He is also immensely tall.

see A.6.5²(9); G.5.15²(14); M.14.2²(17);
M.20.1²(17)

GL 2, 308; GL 5, 416-418, n.117

---> B.24(2)

G.4.1²(6) The demon Keteb or Keteb Meriri ("Bitter Destruction" or "Pestilence") is covered in eyes and scales, and is hairy all over. He has the head of a calf with a single horn on his forehead, and an eye set on his heart that kills whoever looks at it.

see G.5.15²(6); G.4.5²(1); D.18.4²(1);
E.4.1²(2); Fb.14.2²(1); B.13.7²(1);
A.13.6²(1); B.13.6²(1); Fb.18.11²(1)

BaR 12.3; EkR 1.3⁵29; GL 3, 186; GL 6, 74,
n.381

---> C.1(22)

G.4.5 Eye(s) on chest or heart

G.4.5²(1) The demon Keteb or Keteb Meriri ("Bitter Destruction" or "Pestilence") has an eye set on his heart that kills whoever looks at it. He is covered in eyes and scales, and is hairy all over. He has the head of a calf with a

single horn on his forehead.

see G.5.15²(6); G.4.1²(6); D.18.4²(1);
E.4.1²(2); Fb.14.2²(1); B.13.7²(1);
A.13.6²(1); B.13.6²(1); Fb.18.11²(1)
BaR 12.3; EkR 1.3 29; GL 3, 186; GL 6, 74,
n.381

---> C.1(22)

G.4.5²(2) The demon called Murder sees through his breast
and has the limbs of a man, but no head.
see D.1.1²(2); A.2.5²(2)
TSol 9.1-7

---> A.13(1)

G.5 UNUSUAL NUMBER OF EYES

G.5.1 Single eye

G.5.1²(1) Isaac sees creatures with only one eye and the
faces of lions, tigers, dogs, hyenas or camels
in his vision of the heavens.
see G.1.1²(1); F.18.1²(1); F.18.5²(1);
F.18.2²(1); F.18.7²(1); F.18.8²(1)
TIsaac 5.7-10

---> B.24(9)

G.5.1⁹(1) Balaam has only one eye after the other one
drops out when he gazes upon the camps of the

Israelites and realizes he is unable to touch them.

see G.1.1⁹(1); G.23.4⁹(11); U.23.1⁹(1);
If.6.1⁹(4); A.25.15⁹(1); I.23.3⁹(6);
Va.27.1⁹(1)

BaR 2.4; BaR 20.6

---> A.12.a(21)

G.5.13 Between one thousand and one million eyes

G.5.13²(1) Opanniel, the prince of the Ophanim, has 8766 eyes (corresponding to the number of hours in a year); in each pair of eyes lightnings flash and torches blaze, consuming all who look at him. The height of his body is a journey of 2500 years; he has one hundred wings on each side and sixteen faces, four on each side.

see G.10.1²(1); G.10.5²(1); A.6.5²(3);
F.5.10²(1); M.14.2²(14); M.20.1²(14)

III En 25.2-4

---> C.12(2)

G.5.13²(2) Enoch has 365,000 eyes after his transformation into Metatron.

see A.6.3²(2); A.6.5²(12); G.10.2²(3);
M.14.2²(13); M.20.1²(13); A.16.12²(6);
B.16.12²(1); E.16.4²(1); G.16.12²(5);
V.16.12²(1); Va.16.12²(1); A.10.1²(6)

---> A.35(2)

G.5.15 Unspecified number of eyes

G.5.15²(1) Serapi'el, the prince of the Seraphim, has a body covered with eyes, resembling stars of lightning in their brightness. He has the face of an angel and an eagle's body, and is as tall as the seven heavens.

see G.4.1²(1); A.6.5²(1); F.21.7²(1);
G.10.2²(1)

III En 27.3-7

---> C.3.a(5)

G.5.15²(2) Kerubi'el, the prince of the Cherubim, has a body full of eyes, and these eyes, as well as his mouth, tongue and face, are made of fire. He is as tall as the seven heavens, and has a body of burning coals. He is covered in wings, and lightnings flash from the rays from his head and his wheels.

see A.6.3²(1); A.6.5²(2); A.14.5²(1);
A.14.10²(2); A.16.17²(1); A.20.1²(1);
F.16.12²(1); G.4.1²(3); G.16.12²(2);
Gc.16.12²(1); I.16.12²(1); Ib.16.12²(1);
P.10.3²(1)

III En 22.3-9

---> C.3.a(7)

G.5.15²(3) Soperi'el and Soperi-el, two princes of angels, have bodies full of eyes, appearances like lightning, with eyes like the sun, lips like the gates of the east, tongues like blazing torches as high as the sea's waves; their height is that of the seven heavens, and they have wings as numerous as the days of the year and as broad as heaven. Flames issue from their mouths, and fire is kindled from their sweat.

see G.4.1²(2); G.16.12²(1); A.6.5²(4);
Ba.16.4²(1); I.10.1²(3); I.10.5²(1);
Ib.6.5²(1); Ib.16.12²(2); M.14.2²(15);
M.20.1²(15)

III En 18.25

---> C.3.a(6)

G.5.15²(4) The angel Sammael is covered with glaring eyes from the crown of his head to the soles of his feet, at the sight of which the beholder falls prostrate in awe. He is also immensely tall.

see A.6.5²(9); G.4.1²(5); M.14.2²(17);
M.20.1²(17)

GL 2, 308; GL 5, 416-418, n.117

---> B.24(2)

G.5.15²(5) The Cheru bim seen by Ezekiel, Abraham and Enoch, as well as the Seraphim and Ophanim seen by Enoch, have bodies, backs, hands, wings and wheels covered with eyes.

see F.18.5²(2); F.20.1²(1); F.18.4²(1);
M.20.1²(8); M.14.2²(8); U.18.3²(1);
P.21.1²(1); A.14.10²(1); G.4.1²(4); F.5.3²(1)
Ezk 10.12; Ezk 1.18; ApAb 18.3-7; LadJac 2.7-
8; II En 1a.4(Recension J and A); II En
20.1(J); II En 19.6(A); II En 21.1(J); III En
25.6; III En 24.18(Appendix)

---> C.1(2); C.1(16); C.1(3)

G.5.15²(6) The demon Keteb or Keteb Meriri ("Bitter Destruction" or "Pestilence") is covered with eyes and scales. He has one eye set on his heart that kills whoever looks at it. He has the head of a calf, with a single horn on his forehead.

see G.4.5²(1); G.4.1²(6); D.18.4²(1);
E.4.1²(2); Fb.14.2²(1); B.13.7²(1);
A.13.6²(1); B.13.6²(1); Fb.18.11²(1)
BaR 12.3; EkR 1.3²29; GL 3, 186; GL 6, 74,
n.381

---> C.1(22)

G.10.1 Eye(s) that emits fire or flame

G.10.1²(1) Torches blaze and lightnings flame from the 8766 eyes of Opanniel, the prince of the Ophanim, consuming all who look at him. The height of his body is a journey of 2500 years; he has one hundred wings on each side, and sixteen faces, four on each side.

see G.10.5²(1); G.5.13²(1); A.6.5²(3);
F.5.10²(1); M.14.2²(14); M.20.1²(14)

III En 25.2-4

---> B.15.a(4)

G.10.1²(2) The eyes of the two angels Samuil and Raguil, who take Enoch to heaven, are like burning lamps.

see F.10.1²(4); P.11.2²(1); Ia.10.1²(1);
M.14.2²(4); M.20.1²(4); A.6.5²(5)

II En 1.4-6(J and A); II En 3.1-3(J and A); II
En 33.6(J and A)

---> C.3.a(14)

G.10.1²(3) Scorching fire and thick cloud pour from the eyes of the Angel of the Face.

see G.10.3²(1)

GL 1, 14; GL 5, 17-18, n.50

---> B.15.a(7); B.22.b(1)

G.10.2 Eye(s) that emits light or luminous eye(s)

G.10.2²(1) The eyes of Serapi'el, the prince of the Seraphim, resemble stars of lightning in their brightness and cover his whole body. He has the face of an angel and the body of an eagle, and is as tall as the seven heavens.

see A.6.5²(1); F.21.7²(1); G.4.1²(1);
G.5.15²(1)

III En 27.3-7

---> C.3.a(5)

G.10.2²(2) A brilliant light shines from the eyes and faces of the Ophanim, Seraphim and Cherubim.

see F.10.1²(1); F.6.1²(2); M.20.1²(12);
M.14.2²(14); U.18.3²(3); G.4.1²(4); G.5.15²(5)

III En 25.6; III En 24.18(Appendix); III En
1.7-8; III En 2.1

---> C.1(2); C.1(3); C.1(16)

G.10.2²(3) The 365,000 eyes bestowed upon Enoch at his transformation into Metatron are as brilliant as the sun.

see A.6.3²(2); A.6.5²(12); G.5.13²(2);
M.14.2²(13); M.20.1²(13); A.16.12²(6);
B.16.12²(1); E.16.4²(1); G.16.12²(5);
V.16.12²(1); Va.16.12²(1); A.10.1²(6)

III En 9.4-5

---> A.35(2)

G.10.2²(4) The eyes of the angel seen by Asenath (probably Michael) shine like the sun, while his face is like lightning, the hairs of his head like a flaming torch, and his hands and feet like glowing iron emitting sparks.
see E.10.2²(1); F.10.1²(3); P.10.3²(2);
P.16.1²(1); U.10.3²(1); U.16.1¹(1)
JosAsen 14.9(8,9); JosAsen 16.12,13(7)

---> C.1(8)

G.10.2²(5) The right eye of the Antichrist shines like the star rising at dawn, while the other is unmoving. His mouth is one cubit in size, his teeth are a span long, the soles of his feet two span. His fingers are like scythes. On his forehead is the inscription "Antichrist".
see G.23.3²(1); Fb.13.2²(2); I.6.1²(1);
Ic.6.5²(1); Pc.12.1²(1); Pc.12.2²(1);
U.6.5²(1)
GrApEzra 4.29f.

---> C.1(24)

G.10.2²(6) The eyes of the Antichrist shine like the rising morning star, while his right eye is like a lion's. His lower teeth are made of iron and his lower jaw of diamond. His right

arm is made of iron, his left of copper. His right hand is three cubits long, as are his feet. He is ten cubits tall, with hair reaching down to his feet, and he is three-crested. He is long faced, long nosed and disorderly, with three letters written on his forehead: A, K and T, signifying denial, rejection and the befouled dragon. His mother conceives him by touching the head of a fish.
 see G.18.1²(1); A.6.5²(13); E.6.5²(1);
 Fb.13.2²(3); Fc.16.5²(1); Ic.16.1²(1);
 O.16.1²(1); O.16.2²(3); U.6.5²(2)
 ApDan 9.11,16-26

---> C.1(25); A.3.c(1)

G.10.2⁹(1) At birth, Noah's eyes are like the rays of the sun: the whole house glows when he opens them.
 see A.11.2⁹(1); A.11.3⁹(1); E.11.2⁹(1);
 Sa.2.3⁹(4); Sa.24.3⁹(4); Sa.2.1⁹(1);
 T.23.1⁹(1); I.10.4⁹(1); Sa.24.10⁹(1);
 Va.24.1⁹(1); If.26.1⁹(1); B.11.2⁹(1);
 B.11.3⁹(2); Sa.24.2⁹(1)
 I En 106.2,5,10

---> C.10(17)

G.10.2⁹(2) Asenath's eyes, dulled and inflamed through fasting, become like the rising morning star when she eats from a honeycomb, while her face

becomes like the sun, her cheeks red like blood, her lips like the rose of life, and her teeth, hair, neck and bones become strong as cypresses or cedars.

see F.10.1⁹(4); Fa.11.3⁹(1); Ia.11.2⁹(1);
G.11.3⁹(1); E.22.1⁹(1); Ia.15.1⁹(1);
A.6.4⁹(1); Ba.11.3⁹(1)

JosAsen 16.16; JosAsen 18.7; JosAsen 20.6

---> A.14.d(2)

G.10.2⁹(3) Moses's eyes and face shine like the sun when he writes down the Ineffable Name shortly before his death, and his mouth emits darts of fire and lightning flashes.

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);
A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);
I.10.1⁹(2); A.25.9⁹(1); F.11.3⁹(2);
Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);
If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);
P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);
Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);
Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);
P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);
Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)

DR 11.10

---> B.24(13)

G.10.3 Eye(s) that emits smoke or clouds

G.10.3²(1) Thick clouds and scorching fires pour from the eyes of the Angel of the Face.

see G.10.1²(3)

GL 1, 14; GL 5, 17-18, n.50

---> B.15.a(7); B.22.b(1)

G.10.4 Eye(s) that emits tears of blood

G.10.4⁹(1) Judah's right eye sheds tears of blood in his rage with Joseph over the release of Benjamin. At other times, both his eyes shed blood when he is enraged.

see E.13.1⁹(1); E.8.1⁹(1); Gf.16.3⁹(1);
Ic.18.5⁹(1); F.18.5⁹(1); J.23.1⁹(2);
I.23.3⁹(2); Va.3.1⁹(1); F.11.6⁹(1);
If.6.1⁹(1); A.10.1⁹(7)

BR 93.7; GL 2, 107; GL 5, 354, n.277

---> A.12.a(19)

G.10.5 Eye(s) that emits lightning

G.10.5¹(1) Lightning flashes from God's eyes for both both creative and destructive ends.

see E.11.2¹(1); A.11.2¹(2); A.11.3¹(1);
D.16.3¹(1); E.11.1¹(1); E.12.3¹(1);
F.5.10¹(1); F.16.12¹(1); A.11.2¹(1);
Ia.16.12¹(1); P.10.1¹(1); P.10.7¹(1);

Pc.10.7¹(1); Gf.4.1¹(1); A.1.1¹(1);
 Gf.27.2¹(1); A.10.1¹(1); Pc.10.3¹(1);
 I.10.5¹(1); If.6.1¹(1)
 II En 22.1-2(J); II En 29.1(J); II En 39.3-4(A);
 II En 39.5(J)

---> B.14.a(2); B.15.a(1)

G.10.5²(1) Lightnings flash and torches blaze from the
 8766 eyes of Opanni'el, the prince of the
 Ophanim, consuming all who look at him. The
 height of his body is a journey of 2500 years;
 he has one hundred wings on each side and
 sixteen faces, four on each side.

see G.10.1²(1); G.5.13²(1); A.6.5²(3);
 F.5.10²(1); M.14.2²(14); M.20.1²(14)

III En 25.2-4

---> B.15.a(4)

G.11 UNUSUAL COLOUR OF EYE(S)

G.11.2 White eye(s)

G.11.2⁹(1) White spots form on Tobit's eyes when hot
 droppings from a sparrow fall on them. He is
 cured when the gall of a fish is placed on his
 eyes and the white spots are blown away.

see G.23.4⁹(22)

Tb 2.10; Tb 11.7-8,10-14

---> A.14.c(22); A.30(1)

G.11.3 Red eye(s)

G.11.3⁹(1) Ham's descendants have red eyes.

see E.12.3⁹(1); Ia.12.1⁹(1); A.11.1⁹(2);
B.11.1⁹(2)

GL 1, 169; GL 5, 191-192, n.60,61

---> A.7.a(1)

G.11.3⁹(2) After seven days of fasting, Asenath's eyes are inflamed from the tears she has shed, while her lips are cracked, her hair is straggly, her face has fallen, and her body is emaciated.

see A.6.4⁹(1); E.22.1⁹(1); Ia.15.1⁹(1);
Ba.11.3⁹(1); F.10.1⁹(4); Fa.11.3⁹(1);
G.10.2⁹(2); Ia.11.3⁹(1)

JosAsen 11.1(1); JosAsen 13.9(8); JosAsen 18.3

---> A.12.a(10); B.31.b(2)

G.11.3⁹(3) Haman has eyes inflamed like those of a serpent because of his deranged hatred of Israel.

BR 16.4

---> A.12.a(22)

G.11.11 Translucent or abnormally clear eye(s)

G.11.11¹⁰(1) The Messiah's eyes are clearer than pure wine.

see Ic.11.2¹⁰(1)

GL 2, 143; GL 367, n.388

---> A.13(7)

G.13 PECULIARITIES OF SKIN OR CORNEA OF EYE(S)

G.13.10 Melted eye(s)

G.13.10⁹(1) The eyes of the sinners in hell melt in their sockets.

see B.23.20⁹(2); Ic.24.1⁹(1); Ic.25.1⁹(1);

Ic.6.5⁹(1)

GL 2, 312; GL 5, 418-419, n.118

---> A.14.d(6); A.26.b(64)

G.14 UNUSUAL PROTUBERANCES OR PROTRUSIONS ON EYE(S)

G.14.10 Body(ies) on eye(s)

G.14.10⁹(1) While Adam is still a lifeless mass, God shows him all the righteous people who descend from him: some hang on Adam's eyes, some on his head, others on his hair, nose, mouth, ear and earlobes.

see Cb.9.1⁹(1); F.5.1⁹(1); A.9.1⁹(1);

R.14.1⁹(1); R.18.1⁹(1); A.6.1⁹(1); A.6.1⁹(2);

A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2); A.13.10⁹(1);
 B.13.10⁹(1); A.10.1⁹(1); A.10.1⁹(2);
 Sa.2.3⁹(1); Sa.24.3⁹(1); A.16.9⁹(1);
 Ca.9.1⁹(1); Cb.5.1⁹(1); G.23.5⁹(1);
 J.23.1⁹(1); A.4.1⁹(1); D.14.10⁹(1);
 E.14.10⁹(1); Fb.14.10⁹(1); A.12.1⁹(1);
 H.14.10⁹(1); I.14.10⁹(1); J.14.10⁹(1);
 Ja.14.10⁹(1)
 ShR 40.3

---> B.4(3)

G.16 EYE(S) OF UNUSUAL SUBSTANCE

G.16.12 Eye(s) of fire

G.16.12²(1) Soperi'el and Soperi-el, two princes of
 angels, have eyes that burn like the sun.
 Their appearances are like lightning, and they
 are as tall as the seven heavens, with bodies
 full of wings and eyes, lips like the gates of
 the east, tongues like blazing torches as high
 as the sea's waves, with flames and lightnings
 issuing from their mouths and fire kindling
 from their sweat.

see G.4.1²(2); G.5.15²(3); A.6.5²(4);
 Ba.16.4²(1); I.10.1²(3); I.10.5²(1);
 Ib.6.5²(1); Ib.16.12²(2); M.14.2²(15);
 M.20.1²(15);

III En 18.25

---> C.3.a(6)

G.16.12²(2) Eyes of fire cover the body of Kerubi'el, the prince of the Cherubim. He is tall and wide as the seven heavens, with a body of burning coals emitting flames, while lightnings flicker from the rays from his head and wheels. He is also covered in wings.

see A.6.3²(1); A.6.5²(2); A.14.5²(1);
A.14.10²(2); A.16.17²(1); A.20.1²(1);
F.16.12²(1); G.5.15²(2); G.4.12²(3);
Gc.16.12²(1); I.16.12²(1); Ib.16.12²(1);
P.10.3²(1)

III En 22.3-9

---> C.3.a(7)

G.16.12²(3) An angel with eyes like fiery torches, arms and legs like burnished bronze, a face like lightning, and a body like beryl, chrysolite or topaz (and a voice like the voice of a crowd) is seen by Daniel in a vision.

see A.16.18²(1); F.16.12²(2); O.16.2²(1);
T.16.2²(1)

Dn 10.6

---> C.1(14)

G.16.12²(4) The myriads of angels in the seventh heaven

(called Arabot) have eyes like torches of fire,
faces like lightning, and arms and feet like
burnished bronze.

see F.16.13²(1); O.16.2²(2); U.16.2²(2)

III En 35.1-2; III En 2b.6(Appendix)

---> C.3.a(9)

G.16.12²(5) Enoch's eyes become torches of fire when he
is transformed into Metatron.

see A.6.3²(2); A.6.5²(12); G.5.13²(2);

G.10.2²(3); M.14.2²(13); M.20.1²(13);

A.16.12²(6); B.16.12²(1); E.16.4²(1);

V.16.12²(1); Va.16.12²(1); A.10.1²(6)

III En 15.1; III En 48c.6(Appendix)

---> A.35(2)

G.16.12²(6) The guards of the gates of hell have eyes
aflame, or eyes like extinguished lamps, with
fangs exposed down to their breasts and
faces like very large snakes. They stand as
large as serpents.

see A.6.1²(2); F.18.6²(1); Ic.18.2²(1)

II En 42.1(J and A); II En 42.1(Appendix)

---> B.24(8); B.22.a(10)

G.17 SUBSTITUTION FOR EYE(S)

G.17.20 Wheels in place of eye(s)

G.17.20⁹(1) Moses's eyes are changed into Merkabah wheels, and his strength is changed into an angel's by the angel Metatron.

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);
A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);
I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);
Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);
If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);
P.11.2⁹(1); A.25.9⁹(1); Ib.13.2⁹(1);
Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);
Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);
P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);
Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)

GL 2, 306; GL 5, 416-418, n.117

---> B.15.b(9)

G.18 ANIMAL EYE(S) OR EYE(S) WITH ANIMAL ATTRIBUTES

G.18.1 Eye(s) of lion

G.18.1²(1) The right eye of the Antichrist is like a lion's, and both his eyes shine like the rising morning star. He is ten cubits tall and his feet and right hand are three cubits long. His hair reaches to his feet and he is three-crested. His left arm is made of copper, his right arm and lower teeth of iron, while his

lower jaw is made of diamond. He is long faced, long nosed and disorderly, with three letters written on his forehead: A, K and T, signifying denial, rejection and the befouled dragon. His mother conceives him by touching the head of a fish.

see G.10.2²(6); A.6.5²(13); E.6.5²(1);
Fb.13.2²(3); Fc.16.5²(1); Ic.16.1²(1);
O.16.1²(1); O.16.2²(3); U.6.5²(2)

ApDan 9.11,16-26

---> C.1(25); A.3.c(1)

G.21 HUMAN EYE(S) ON UNUSUAL CREATURE

G.21.1 Eye(s) on wheels

G.21.1¹⁰(1) Eyes cover the fiery wheels of the chariot which Abraham sees during his apocalypse.

ApAb 18.12

---> C.1(27)

G.21.10 Human eye(s) on fabulous beast

G.21.10¹⁰(1) In a vision Daniel sees a beast with a single horn full of eyes and a mouth "that is full of boasts". The beast also has iron teeth, bronze claws and ten other horns.

see I.21.10¹⁰(1)

---> D.1.a(6)

G.23 DISEASE, PARALYSIS OR MALFUNCTION OF EYE(S)

G.23.3 Paralysis of eye(s)

G.23.3²(1) The Antichrist's left eye is fixed, while his right eye resembles the rising morning star. His mouth is one cubit long, his teeth a span long, the soles of his feet two span, and his fingers are like scythes; on his forehead is the inscription "Antichrist".

see G.10.2²(5); Fb.13.2²(2); I.6.1²(1);
Ic.6.5²(1); Pc.12.1²(1); Pc.12.2²(1);
U.6.5²(1)

GkApEzra 4.29f.

---> C.1(24)

G.23.3⁹(1) Eli's gaze becomes fixed when he is ninety-eight years old.

see G.23.4⁹(14)

I S 3.15

---> A.31(4)

G.23.4 Blindness

G.23.4²(1) The angel Sammael is blind.

DR 11.10; GL 5, 121, n.116; GL 6, 449, n.57

---> E.1(1); A.14.a(1); C.4.b(1)

G.23.4⁹(1) Lamech, Cain's great grandson, is blind and kills his ancestor by accidentally shooting him with his bow and arrow.

GL 1, 116-117; GL 5, 145-147, n.42, 44

---> D.1.b(6)

G.23.4⁹(2) The builders of the Tower of Babel are struck blind by God.

III Bar 3.8 (Greek)

---> A.26.b(8); A.19.b(4); B.22.c(1)

G.23.4⁹(3) The men of Sodom are struck blind.

Gn 19.11; BR 50.8

---> B.19.b(2)

G.23.4⁹(4) All the blind are made to see at Isaac's birth.

see I.23.4⁹(1); T.23.1⁹(4)

GL 1, 262; GL 5, 245, n.203

---> B.4(5)

G.23.4⁹(5) Isaac becomes blind in old age (or, in a

variant, at the time of the Akedah).

Gn 27.1; TIsaac 4.8-9; BR 65.5-10; GL 1, 328;
GL 3, 479; GL 5, 281-282, n.73, 74; GL 6, 166,
n.962

---> A.14.a(2); A.14.a(3); A.14.a(4); A.19.b(6); B.6.a(7);
A.31(1); B.7(3); B.20(1); D.1.b(10); A.14.c(6);
A.12.a(8); A.7.a(4); A.26.a(5); A.26.b(12)

G.23.4⁹(6) Jacob's eyes become dull from weeping over
the fate of Joseph (but when he goes to Egypt
he sees clearly again).

see G.23.5⁹(3); Sa.2.3⁹(10); Sa.24.3⁹(10);
K.13.10⁹(1); Ta.24.1⁹(1); O.6.1⁹(1);
Q.6.1⁹(1); A.6.1⁹(5); Ta.23.1⁹(1); T.23.1⁹(3)
TJac 1.12

---> A.12.a(9)

G.23.4⁹(7) Jacob blinds the enemy army by grinding huge
rocks into lime powder and throwing them at
his opponents.

GL 1, 406; GL 5, 314, n.291

---> B.16(3)

G.23.4⁹(8) All the Pharaoh's counsellors become blind,
deaf or dumb, and are therefore unable to
tell Pharaoh where Moses has gone when they
are ordered to pursue him.

see I.23.3⁹(5); J.23.1⁹(4)

ShR 1.31; DR 2.26-27; GL 2, 282; GL 5, 406,
n.76

---> B.2.b(2); B.19.b(3); B.22.c(3)

G.23.4⁹(9) Many Israelites are blinded while working in Egypt because wood or clay gets in their eyes. Others are maimed in a similar way. (But all the lame, blind, deaf, dumb and maimed are healed in the time between the Exodus and the Revelation on Mount Sinai so that they are fit to receive the Torah.)

see J.23.1⁹(3); I.23.3⁹(4); P.1.1⁹(1);
T.23.1⁹(2)

BaR 7.1; GL 3, 13, 78; GL 6, 30, n.176

---> A.23(1)

G.23.4⁹(10) Ahasuerus is blind, but his eyes become bright as soon as he directs them towards Esther.

GL 6, 474, n.149

---> D.1.d(24)

G.23.4⁹(11) Balaam becomes blind in one eye when he boasts to God about how King Balak wishes him to curse the Israelites. Alternatively, his eye drops out when he gazes upon the camp of the Israelites and realizes he is unable to touch them.

see U.23.1⁹(1); If.6.1⁹(4); A.25.15⁹(1);

I.23.3⁹(6); Va.27.1⁹(1); G.1.1⁹(1); G.5.1⁹(1)

BaR 2.4; GL 3, 359; GL 6, 125-126, n.730, 731

---> A.26.b(33)

G.23.4⁹(12) The Amorites are struck blind by the angel Gabriel, the angel Ingethel, or by hornets stinging their eyes, so that they fall upon and kill one another.

see G.23.4⁹(13); A.6.5³(2); W.25.2⁹(2)

Ps-Philo 25.12; BaR 18.22; GL 4, 26; GL 6, 184, n.18

---> A.19.b(12); B.16(9)

G.23.4⁹(13) When a blind Amorite kisses one of the seven idols made of precious stones from Havilah and at the same time touches his eyes, his sight is restored; alternatively, his sight is restored when he looks at his precious stones, which include crystal and prase.

see G.23.4⁹(12); A.6.5³(2); W.25.2⁹(2)

Ps-Philo 25.12; GL 4, 23; GL 6, 182, n.10

---> D.1.b(27)

G.23.4⁹(14) When Eli is ninety-eight years old, his gaze becomes fixed, leaving him blind or dim-sighted.

see G.23.3⁹(1)

I S 3.2,15; I S 2.27-36; GL 6, 221, n.27

---> A.31(4); A.26.b(34)

G.23.4⁹(15) Samson is blinded when he is captured by the Philistines.

see E.8.1⁹(2); E.25.5⁹(1); A.6.1⁹(11);
Ie.17.3⁹(1); I.10.20⁹(1); G.24.1⁹(2);
G.1.1⁹(2); U.23.1⁹(2); M.6.3⁹(1); T.25.1⁹(2);
E.6.5⁹(3)

Jg 16.21; Ps-Philo 43.5-6; BaR 9.24

---> B.18.b(1); A.12.c(2)

G.23.4⁹(16) A blind man, going astray, is set on the right path by Asmodeus.

GL 4, 167-168

---> D.1.b(23)

G.23.4⁹(17) Ahijah, the prophet, is blind.

I K 14.4

---> A.31(5)

G.23.4⁹(18) Jair and his servants are blinded by the angel Nathaniel when they try to burn the seven pious men for refusing to worship Baal.

Ps-Philo 38.3

---> B.18.a(8); A.19.b(13)

G.23.4⁹(19) At Shihin a blind man bathes in the water of Miriam's well and is healed.

---> D.1.b(29)

G.23.4⁹(20) A scholar loses his eyesight when he looks at the fiery chariots in which the pious ascend to the heavenly academy and sees the lustre of the chariot of Rabbi Hiyyah.

GL 6, 332, n.84

---> A.14.a(11)

G.23.4⁹(21) The Aramaean warriors are smitten with blindness after Elisha prays for this to happen.

II K 6.18

---> B.9(8); B.18.a(9); B.18.c(1); A.19.b(20)

G.23.4⁹(22) Tobit is blinded when hot droppings from sparrows fall into his eyes, forming white spots which are aggravated by ointments prescribed by the doctors.

see G.11.2⁹(1)

Tb 2.10; Tb 3.16-17; Tb 5.10; Tb 6.9; Tb 11.7-8,10-14

---> A.14.c(22); A.30(1)

G.23.4⁹(23) Zedekiah is blinded.

see G.24.1⁹(3); G.1.1⁹(3)

Jr 39.7; Jr 52.11; II K 25.7

---> A.12.a(13); A.26.b(48); A.24(3)

G.23.4⁹(24) A ravager of Ezekiel's grave becomes blind and sick.

GL 4, 326; GL 6, 413, n.75

---> A.26.b(59)

G.23.4⁹(25) King Darius is blinded by an angel because he keeps Daniel in prison. His sight is restored when he releases Daniel and, on the advice given to Daniel by an angel, washes his eyes.

GL 4, 347; GL 6, 434, n.9

---> A.26.b(54)

G.23.4⁹(26) Children are blinded and made deaf and dumb, and their ears turned around backwards while they are still in the womb by a demon in the form of a three headed dragon with awful skin.
see J.7.1⁹(1); J.23.1⁹(9); I.23.3⁹(12)

TSo1 12.1-2

---> A.19.b(24)

G.23.4⁹(27) A parable: A blind man is helped home by a sighted man, then the sighted man asks the blind man to light a lamp for him (so that the blind man is under no obligation).

BaR 15.5; ShR 36.2

---> D.1.a(3)

G.23.4⁹(28) A parable: The blind walk on an evil road so that thorns add wound to wound. Those who see walk on a good road and so they and their clothes become scented.

ShR 30.20

---> D.1.a(1)

G.23.4⁹(29) A parable: A blind man and a lame man guard the king's orchard; the lame man rides on the blind man's back and thus they manage to steal the king's early figs. The king realizes what has happened and takes both men to task.

see T.23.1⁹(6)

WR 4.5; ApocEzek 1.1f.

---> D.1.a(2)

G.23.5 Partial blindness

G.23.5⁹(1) Adam is subjected to an affliction of the eyes, of the hearing and sixty-eight other plagues as a punishment for his sins.

see Cb.9.1⁹(1); F.5.1⁹(1); A.9.1⁹(1);
R.14.1⁹(1); R.18.1⁹(1); A.6.1⁹(1); A.6.1⁹(2);
A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2); A.13.10⁹(1);
B.13.10⁹(1); A.10.1⁹(1); A.10.1⁹(2);
Sa.2.3⁹(1); Sa.24.3⁹(1); A.16.9⁹(1);
Ca.9.1⁹(1); Cb.5.1⁹(1); A.12.1⁹(1);

J.23.1⁹(1); A.4.1⁹(1); D.14.10⁹(1);
 E.14.10⁹(1); Fb.14.10⁹(1); G.14.10⁹(1);
 H.14.10⁹(1); I.14.10⁹(1); J.14.10⁹(1);
 Ja.14.10⁹(1)
 LAE(ApMos) 8.2; LAE(ApMos) 5.2-4; LAE(Vita)
 30; LAE(Vita) 34.1-2

---> A.26.b(2)

G.23.5⁹(2) Leah's eyes are weak, or have no sparkle.
 see Gc.1.1⁹(1)
 Gn 29.17; Jub 28.5

---> A.12.a(7)

G.23.5⁹(3) Jacob's eyes grow dim with age (while he is
 still in the land of Goshen).
 see G.23.4⁹(6); Sa.2.3⁹(10); Sa.24.3⁹(10);
 K.13.10⁹(1); Ta.24.1⁹(1); O.6.1⁹(1);
 Q.6.1⁹(1); A.6.1⁹(5); Ta.23.1⁹(1); T.23.1⁹(3)
 Gn 48.10; TJac 2.3; TJac 4.10

---> A.31(2)

G.23.20 Worm-infested eyes

G.23.20⁹(1) The eyes of Antiochus Epiphanes teem with
 worms, he has an incurable pain in his belly
 and his flesh rots away so that the stench of
 his decay sickens the whole army.
 see A.10.10⁹(2); B.23.6⁹(1); Va.24.1⁹(2)

II M 5-10

---> A.26.b(50); B.4(15)

G.24 WOUNDED, MUTILATED OR MAIMED EYE(S)

G.24.1 Lacerated eye(s)

G.24.1⁹(1) King Nimrod dreams that his eye is lacerated by a chicken which hatches from an egg thrown at him by a man resembling Abraham.

GL 1, 204; GL 5, 215-216, n.45

---> C.10(21)

G.24.1⁹(2) Samson's eyes are torn.

see E.8.1⁹(2); E.25.5⁹(1); A.6.1⁹(11);
Ie.17.3⁹(1); I.10.20⁹(1); G.24.1⁹(2);
G.1.1⁹(2); U.23.1⁹(2); M.6.3⁹(1); T.25.1⁹(2);
E.6.5⁹(3)

Jg 16.21; Ps-Philo 43.5-6; BaR 9.24

---> A.12.c(2); B.18.b(1)

G.24.1⁹(3) Zedekiah's eyes are pierced with iron lances when he is captured by King Nebuchadnezzar and carried off to Babylon.

see G.1.1⁹(3); G.23.4⁹(23)

GL 4, 293-294; GL 6, 283, n.6-8; II K 25.7; Jr 39.7; Jr 52.11

---> A.24(3); A.26.b(48)

G.25 UNUSUAL ABILITIES OF EYE(S)

G.25.1 "The Evil Eye"

G.25.1⁹(1) David has the Evil Eye, by means of which he afflicts Goliath with leprosy and paralysis.
see E.11.3⁹(1); Sa.2.3⁹(23); Sa.24.3⁹(23);
B.11.3⁹(3); T.23.2⁹(1); O.23.2⁹(1);
A.25.15⁹(3); A.23.1⁹(16); F.11.1⁹(6);
A.25.9⁹(2)
GL 4, 87; GL 6, 251, n.37

---> B.16(8)

G.25.1⁹(2) People cast the Evil Eye on Hananiah, Mishael and Azariah when they emerge from the furnace unharmed.
BR 56.11; GL 6, 419, n.92

---> A.12.a(23); B.15.a(12)

G.25.2 Awesome eye

G.25.2²(1) The glance of the Angel of Destruction causes terror and trembling in the heart of the beholder.
see A.16.11²(2); A.16.12²(9)
GL 2, 366; GL 5, 433-434, n.213

---> B.24(6)

G.25.2⁹(1) The eye of the prophet Elisha is so awe-inspiring that no woman can look him in the face and live.

see A.10.10⁹(3)

GL 4, 242; GL 6, 346, n.11

---> C.3.a(40)

G.25.4 Eye(s) with extraordinary powers of sight

G.25.4⁹(1) Moses's eyes are strengthened so that he can see the entire length and breadth of Israel (a square of four hundred parasangs) before he dies.

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);

A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);

I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);

Fb.10.1⁹(1); F.10.1⁹(5); A.25.9⁹(1);

If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);

P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);

Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);

Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);

P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);

Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)

GL 3, 442; GL 6, 151, n.901

---> B.23.a(3)

Ga THE PUPIL(S)

Ga.10 UNUSUAL EMISSION OR EMANATION FROM PUPIL(S)

Ga.10.2 Emanation of light from pupil(s)

Ga.10.2⁹(1) The pupils of Moses's eyes are like the sphere
of the morning star.

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);

A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);

I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);

Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);

If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);

P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);

Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);

A.25.9⁹(1); E.12.10⁹(1); P.13.2⁹(1);

P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);

Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)

GL 2, 332; GL 5, 425, n.157

---> C.3.a(30)

Ga.10.2⁹(2) The pupils of Aaron's eyes are like the sphere
of the morning star.

see A.6.5⁹(7); E.12.10⁹(2); E.6.1⁹(2);

F.10.1⁹(6); I.10.1⁹(1); A.23.1⁹(8); A.6.2⁹(1)

GL 2, 332; GL 5, 425, n.157

---> C.3.a(30)

Ga.23 DISEASE, PARALYSIS OR MALFUNCTION OF PUPIL(S)

Ga.23.2 Closed up pupil(s)

Ga.23.2⁹(1) The pupils of the Philistines and their beasts and all the other apertures of their bodies are closed up when King Abimelech takes Sarah as a wife.

see Ha.23.1⁹(1); I.23.4⁹(1); J.23.2⁹(1); Ra.23.1⁹(1); Sa.23.2⁹(1); Sb.23.2⁹(1)

GL 1, 258; GL 5, 243, n.190; GL 5, 244, n.202

---> B.10.a(2)

Ga.24 WOUNDED OR MUTILATED PUPIL(S)

Ga.24.1 Lacerated pupil(s)

Ga.24.1⁹(4) The pupils of the eyes of seven martyrs and their mother are pierced when they are tortured by King Antiochus Epiphanes; their tongues are cut out, their heads scalped and their extremities cut off.

see Ib.1.1⁹(3); D.2.2⁹(1); P.1.1⁹(2); U.1.1⁹(1)

IV Mac 18.21; IV Mac 6.6,25; IV Mac 7.13-14;
IV Mac 9.28; IV Mac 10.5-8,17-21; IV Mac
11.18-19

---> B.5(12); B.25.a(2); A.24(4)

Gb THE EYEBROW(S)

Gb.6 ABNORMAL SIZE OF EYEBROW(S)

Gb.6.5 Exceptionally long eyebrow(s)

Gb.6.5²(1) The Antichrist has eyebrows reaching to his ears, a tuft of grey hair on the front of his bald head, skinny legs, fiery wings, and a leprous bare spot on the palms of his hands; he can appear like an old man or a child, but cannot change the signs on his head.

see E.2.1²(1); E.11.4²(1); M.14.2²(19);
M.20.1²(19); Pa.23.1²(1); T.6.4²(1)

ApEl 3.15-17; ApEl 5.20

---> C.1(26)

Gc THE EYELASH(ES)

Gc.1 ABSENCE OF EYELASH(ES)

Gc.1.1⁹(1) Leah's eyelashes drop from their lids when she weeps over her prospective marriage to the villainous Esau.

see G.23.5⁹(2)

GL 1, 359; GL 5, 294, n.163

---> A.12.a(6)

Gc.1.1⁹(2) Rabbi Gamaliel weeps until his eyelashes fall out when he hears a woman weeping in the night and is reminded of the destruction of the Temple of Jerusalem.

EkR 1.2§24

---> A.12.a(16)

Gc.16 EYELASH(ES) OF UNUSUAL SUBSTANCE

Gc.16.12 Eyelash(es) of lightning

Gc.16.12²(1) Kerubi'el, the prince of the Cherubim, has eyelashes of lightning, and his entire body is full of burning coals, and covered with eyes and wings, while rays flash from his wheels.

see A.6.3²(1); A.6.5²(2); A.14.5²(1);
A.14.10²(2); A.16.17²(1); A.20.1²(1);
F.16.12²(1); G.5.15²(2); G.16.12²(2);
G.4.1²(3); I.16.12²(1); Ib.16.12²(1);
P.10.3²(1)

III En 22.3-9

---> C.3.a(7)

Gd THE EYELID(S)

Ge THE CORNEA

Gf THE TEAR(S)

Gf.4 TEAR(S) IN UNUSUAL POSITION ON BODY

Gf.4.1 Tear(s) on hand(s) or finger(s)

Gf.4.1¹(1) Rivers of tears flow from the fingers of God's right hand, such is his sorrow over the destruction of the Temple.

see E.11.2¹(1); A.11.2¹(2); A.11.3¹(1);
D.16.3¹(1); E.11.1¹(1); E.12.3¹(1);
F.5.10¹(1); F.16.12¹(1); G.10.5¹(1);
Ia.16.12¹(1); P.10.1¹(1); P.10.7¹(1);
Pc.10.7¹(1); A.11.2¹(1); A.1.1¹(1);
Gf.27.2¹(1); A.10.1¹(1); Pc.10.3¹(1);
I.10.5¹(1); If.6.1¹(1)

III En 48a.4

---> A.12.a(2)

Gf.16 TEAR(S) OF UNUSUAL SUBSTANCE

Gf.16.3 Tear(s) of blood

Gf.16.3⁹(1) Judah's right eye sheds tears of blood when he is enraged with Joseph over the release of Benjamin; at other times, both his eyes shed blood when he is enraged.

see E.13.1⁹(1); G.10.4⁹(1); E.8.1⁹(1);

Ic.18.5⁹(1); F.18.5⁹(1); J.23.1⁹(2);
I.23.3⁹(2); Va.3.1⁹(1); F.11.6⁹(1);
If.6.1⁹(1); A.10.1⁹(7)

BR 93.7; GL 2, 107; GL 5, 354, n.277

---> A.12.a(19)

Gf.25 UNUSUAL ABILITIES OR PROPERTIES OF TEAR(S)

Gf.25.1 Tear(s) with abrasive properties

Gf.25.1²(1) The tears of the ministering angels fall on
the knife which is to be used for the
sacrifice of Isaac, and dissolve it.

BR 56.7

---> A.12.a(4)

Gf.25.1⁹(1) The tears of the young men seized and bound
when the enemy enter the Temple run down
their cheeks and leave scars.

see Fa.13.3⁹(1)

EkR 1.2⁵25

---> A.12.a(15)

Gf.27 TRANSFORMATION OF TEAR(S)

Gf.27.2 Transformation of tear(s) into jewel(s) or
precious stone(s)

Gf.27.2¹(1) God's tears, shed for the suffering of Israel
after the destruction of the Temple, turn into
pearls.

see E.11.2¹(1); A.11.2¹(2); A.11.3¹(1);
D.16.3¹(1); E.11.1¹(1); E.12.3¹(1);
F.5.10¹(1); F.16.12¹(1); G.10.5¹(1);
Ia.16.12¹(1); P.10.1¹(1); P.10.7¹(1);
Pc.10.7¹(1); Gf.4.1¹(1); A.1.1¹(1);
A.11.2¹(1); A.10.1¹(1); Pc.10.3¹(1);
I.10.5¹(1); If.6.1¹(1)

GL 6, 398, n.39

---> A.12.a(1)

Gf.27.2²(1) The angel Michael's tears turn into precious
stones when he weeps with compassion over the
forthcoming death of Abraham.

see A.16.10²(1); A.16.12²(1); A.1.1²(1);
A.10.1²(2)

TAb 3.9-12; TAb 6.7 (Recension A and B)

---> C.1(6); A.12.a(3)

Gf.27.5 Transformation of tear(s) into fountain(s)

Gf.27.5⁹(1) Two tears falling from the eyes of Jeremiah
become two fountains.

see Sa.2.3⁹(29); Sa.24.3⁹(29); If.26.1⁹(3)

GL 6, 405, n.47

---> D.2.c(3)

H THE NOSE

H.1 ABSENCE OF NOSE

H.1.1⁴(1) The Neshiah, the fifth earth, is inhabited by
dwarfs without noses.

see A.6.2⁴(3)

GL 1, 114; GL 5, 143, n.36

---> A.1.a(19); C.2(4)

H.14 UNUSUAL PROTUBERANCES OR PROTRUSIONS ON NOSE

H.14.10 Body(ies) on nose

H.14.10⁹(1) While Adam is still a lifeless mass, God shows
him the righteous people who descend from him:
some hang on Adam's nose, others on his mouth,
ears, earlobes, forehead, head, hair and eyes.

see Cb.9.1⁹(1); F.5.1⁹(1); A.9.1⁹(1);
R.14.1⁹(1); R.18.1⁹(1); A.6.1⁹(1); A.6.1⁹(2);
A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2); A.13.10⁹(1);
B.13.10⁹(1); A.10.1⁹(1); A.10.1⁹(2);
Sa.2.3⁹(1); Sa.24.3⁹(1); A.16.9⁹(1);
Ca.9.1⁹(1); Cb.5.1⁹(1); G.23.5⁹(1);
J.23.1⁹(1); A.4.1⁹(1); D.14.10⁹(1);
E.14.10⁹(1); Fb.14.10⁹(1); G.14.10⁹(1);
A.12.1⁹(1); I.14.10⁹(1); J.14.10⁹(1);

Ja.14.10⁹(1)

ShR 40.3

---> B.4(3)

H.15 ABNORMAL PUNCTURE OR OPENING IN NOSE

H.15.1 Pierced nose

H.15.1⁹(1) Rebekkah's nose is pierced by a nosering which
Abraham's servants give her.

Gn 24.22,47

---> B.26.a(1)

Ha THE NOSTRIL(S)

Ha.23 DISEASE OR MALFUNCTION OF NOSTRIL(S)

Ha.23.1 Closed-up nostril

Ha.23.1⁹(1) Nostrils of the Philistines and their beasts
and all the other apertures of their bodies
are closed up when King Abimelech takes Sarah
as a wife.

see Ga.23.2⁹(1); I.23.4⁹(1); J.23.2⁹(1);
Ra.23.1⁹(1); Sa.23.2⁹(1); Sb.23.2⁹(1)

GL 1, 258; GL 5, 243, n.190; GL 5, 244, n.202

---> B.10.a(2)

I THE MOUTH

I.3 VITAL MOUTH

I.3.1⁹(1) A physician who has recommended a milk cure for the Persian king has a dream in which his mouth, eyes, tongue, feet and hands quarrel with one another, each claiming the greatest credit in procuring the remedy for the king.

see G.3.1⁹(1); Ib.3.1⁹(1); P.3.1⁹(1);
U.3.1⁹(1)

GL 4, 174; GL 6, 302, n.97

---> B.5(13)

I.5 UNUSUAL NUMBER OF MOUTHS

I.5.14 Over one million mouths

I.5.14²(1) The angel Sandalfon has four thousand nine hundred million mouths (seventy thousand mouths in each of his seventy thousand heads).

see A.6.5²(11); D.5.13²(1); Ib.5.14²(1)

III En 1.7-8; I En 71.1-7

---> B.22.a(4)

I.6 ABNORMAL SIZE OF MOUTH

I.6.1 Abnormally large mouth

I.6.1²(1) The Antichrist's mouth is one cubit in size,
his teeth are a span long, his feet two span;
his fingers are like scythes, his right eye
like the rising morning star and his left eye
fixed, while on his forehead is the
inscription "Antichrist".

see Ic.6.5²(1); Fb.13.2²(2); G.10.2²(5);
G.23.3²(1); Pc.12.1²(1); Pc.12.2²(1);
U.6.5²(1)

GkApEzra 4.29f.

---> C.1(24)

I.10 UNUSUAL EMISSION OR EMANATION FROM MOUTH

I.10.1 Emission of fire from mouth

I.10.1²(1) The holy Hayyot breathe fire.

see Ba.16.4²(2)

BR 78.1

---> A.12.a(3)

I.10.1²(2) The Angels of Terror have a fiery breath.

GL 3, 112; GL 6, 46, n.247

---> B.24(7); B.19.b(1)

I.10.1²(3) Flames and lightnings issue from the mouths of
Soperi'el and Soperi-el, two princes of

angels, and fire is kindled from their sweat. They have long tongues like blazing torches, lips like the gates of the east, and they are as tall as the seven heavens, with bodies full of eyes, and wings as numerous as the days in the year.

see I.10.5²(1); Ib.6.5²(1); Ib.16.12²(2); A.6.5²(4); Ba.16.4²(1); G.4.1²(2); G.5.15²(3); G.16.12²(1); M.14.2²(15); M.20.1²(15)

III En 18.25

---> C.3.a(6)

I.10.1⁹(1) Aaron's mouth emits flames when he opens it to speak.

see A.6.5⁹(7); E.6.1⁹(2); E.12.10⁹(2); F.10.1⁹(6); Ga.10.2⁹(2); A.23.1⁹(8); A.6.2⁹(1)
GL 2, 332; GL 5, 425, n.157

---> C.3.a(30)

I.10.1⁹(2) Moses's mouth emits flames when he opens it to speak, and darts of fire shoot from it when he writes down the Ineffable Name shortly before his death.

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17); A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1); A.25.9⁹(1); G.10.2⁹(3); F.11.3⁹(2); Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1); If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);

P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);
 Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);
 Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);
 P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);
 Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)
 DR 11.10; GL 2, 332; GL 5, 425, n.157; GL 3,
 467; GL 6, 160, n.947

---> C.3.a(30); B.24(13)

I.10.1¹⁰(1) Fire streams from the mouth, lips and tongue
 of the Messiah: this fire burns up a multitude
 so that only dust, ashes and smoke remain.

see Ia.10.1¹⁰(1); Ib.10.1¹⁰(1)

IV Ezra 13.4,10-11,37-39

---> B.15.a(14); B.10.a(4)

I.10.4 Emission of blood from mouth

I.10.4⁹(1) Noah coughs up blood while in the ark as
 a result of the cold.

see A.11.2⁹(1); A.11.3⁹(1); G.10.2⁹(1);
 Sa.2.3⁹(4); Sa.24.3⁹(4); Sa.2.1⁹(1);
 T.23.1⁹(1); E.11.2⁹(1); Sa.24.10⁹(1);
 Va.24.1⁹(1); If.26.1⁹(1); B.11.2⁹(1);
 B.11.3⁹(2); Sa.24.2⁹(1)

BR 32.10

---> A.17(1)

I.10.5 Emission of lightning or thunder from mouth

I.10.5¹(1) Thunder and lightning issue from God's mouth when he pronounces the first commandment.

see E.11.2¹(1); A.11.2¹(2); A.11.3¹(1);
D.16.3¹(1); E.11.1¹(1); E.12.3¹(1);
F.5.10¹(1); F.16.12¹(1); G.10.5¹(1);
Ia.16.12¹(1); P.10.1¹(1); P.10.7¹(1);
Pc.10.7¹(1); Gf.4.1¹(1); A.1.1¹(1);
Gf.27.2¹(1); A.10.1¹(1); Pc.10.3¹(1);
If.6.1¹(1); A.11.2¹(1)

ShR 5.14

---> C.4.a(3)

I.10.5²(1) Lightning and fire issues from the mouths of Soperi'el and Soperi-el, two princes of angels, and fire is also kindled from their sweat. They have long tongues like blazing torches, lips like the gates of the east, and they are as tall as the seven heavens, with bodies full of eyes, and wings as numerous as the days of the year.

see I.10.1²(3); Ib.6.5²(1); Ib.16.12²(2);
A.6.5²(4); Ba.16.4²(1); G.4.1²(2); G.5.15²(3);
G.16.12²(1); M.14.2²(15); M.20.1²(15)

III En 18.25

---> C.3.a(6)

I.10.5²(2) Twelve thousand fiery lightning flashes issue from the mouth of the angel Hadarniel with every word that he speaks.

see A.6.5²(6)

GL 3, 110; GL 6, 46, n.247

---> B.22.a(7); B.15.a(6)

I.10.10 Unusual fragrance from mouth

I.10.10⁹(1) The breath of the Israelites is putrid as a result of the blows they have received.

ShR 5.21

---> A.20(6)

I.10.20 Emission of water or spring from mouth

I.10.20⁹(1) Water begins to flow from Samson's mouth when he is about to perish from thirst after his first victory over the Philistines.

see E.8.1⁹(2); E.25.5⁹(1); A.6.1⁹(11);

Ie.17.3⁹(1); E.6.5⁹(3); G.24.1⁹(2);

G.1.1⁹(2); U.23.1⁹(2); M.6.3⁹(1); T.25.1⁹(2);

G.23.4⁹(15)

BR 97.13; BaR 9.24; GL 4, 48; GL 6, 207, n.119

---> B.32(5)

I.14 UNUSUAL PROTUBERANCES OR PROTRUSIONS FROM MOUTH

I.14.10 Body(ies) on mouth

I.14.10⁹(1) While Adam is still a lifeless mass, God shows him all the righteous people who descend from him: some hang on Adam's mouth, others on his ear, earlobes, head, hair, eyes and forehead.
see Cb.9.1⁹(1); F.5.1⁹(1); A.9.1⁹(1);
R.14.1⁹(1); R.18.1⁹(1); A.6.1⁹(1); A.6.1⁹(2);
A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2); A.13.10⁹(1);
B.13.10⁹(1); A.10.1⁹(1); A.10.1⁹(2);
Sa.2.3⁹(1); Sa.24.3⁹(1); A.16.9⁹(1);
Ca.9.1⁹(1); Cb.5.1⁹(1); G.23.5⁹(1);
J.23.1⁹(1); A.4.1⁹(1); D.14.10⁹(1);
E.14.10⁹(1); Fb.14.10⁹(1); G.14.10⁹(1);
H.14.10⁹(1); A.12.1⁹(1); J.14.10⁹(1);
Ja.14.10⁹(1)
ShR 40.3

---> B.4(3)

I.16 MOUTH OF UNUSUAL SUBSTANCE

I.16.12 Mouth of fire

I.16.12²(1) The mouth of Kerubi'el, prince of the Cherubim, blazes like a fiery torch, and his whole body is full of burning coals from which lightnings flash. He is as tall and wide as the seven heavens, and eyes and wings cover

his body, while rays emanate from his wheels.

see A.6.3²(1); A.6.5²(2); A.14.5²(1);
A.14.10²(2); A.16.17²(1); A.20.1²(1);
F.16.12²(1); G.5.15²(2); G.16.12²(2);
Gc.16.12²(1); G.4.1²(3); Ib.16.12²(1);
P.10.3²(1)

III En 22.3-9

---> C.3.a(7)

I.21 HUMAN MOUTH ON UNUSUAL CREATURE

I.21.10 Human mouth on fabulous beast

I.21.10¹⁰(1) In a vision Daniel sees a mouth "full of
boasts" and eyes on a horn which grows on a
beast with great iron teeth, bronze claws and
ten other horns.

see G.21.10¹⁰(1)

Dn 7.7,8,19f.; BR 76.6

---> D.1.a(6)

I.23 DISEASE, PARALYSIS OR MALFUNCTION OF MOUTH

I.23.2 Paralysis of mouth

I.23.2⁹(1) Sammael stops Joshua's mouth so that he cannot
pray for Moses's life.

see F.10.1⁹(9); A.6.5⁹(8)

GL 3, 433; GL 6, 150, n.896

---> B.19.b(4)

I.23.2⁹(2) Sammael stops Caleb's mouth so that he
cannot pray for Moses's life.

see If.6.1⁹(3); J.23.1⁹(6); I.23.3⁹(7);
A.22.1⁹(1)

GL 3, 433; GL 6, 150, n.896

---> B.19.b(4)

I.23.2⁹(3) Sammael stops Eleazar's mouth so that he
cannot pray for Moses's life.

GL 3, 433; GL 6, 150, n.896

---> B.19.b(4)

I.23.2⁹(4) An angel stops the mouths of Zimri and Cozbi so
that they cannot cry for help.

see A.23.6⁹(7); W.1.1⁹(1)

BaR 20.25

---> A.19.b(11); B.18.b(2)

I.23.2⁹(5) Alcimus suffers a stroke, his mouth becomes
obstructed, and the paralysis makes him
incapable of speech.

see A.23.6⁹(5)

I M 9.54-56

---> B.22.c(4); B.15.b(12)

I.23.2⁹(6) Theodotus, Ptolemy IV Philopator, king of Egypt, is tossed to the ground with a stroke, and becomes paralysed and unable to speak when he tries to enter the Temple in Jerusalem.

see A.23.6⁹(6)

III Mac 2.22

---> A.26.b(51); B.15.b(13); A.19.b(26)

I.23.3 Inability to speak or speech impediment

I.23.3⁹(1) All the dumb are made to speak at the birth of Isaac.

see G.23.4⁹(4); T.23.1⁹(4)

GL 1, 262; GL 5, 245, n.203

---> B.4(5)

I.23.3⁹(2) Judah sits deaf and dumb in the heavenly academy, unable to participate in the dispute of the learned.

see E.13.1⁹(1); G.10.4⁹(1); Gf.16.3⁹(1);

Ic.18.5⁹(1); F.18.5⁹(1); J.23.1⁹(2);

E.8.1⁹(1); Va.3.1⁹(1); F.11.6⁹(1);

If.6.1⁹(1); A.10.1⁹(7)

GL 3, 456; GL 6, 155, n.922

---> A.26.b(14)

I.23.3⁹(3) Moses has a speech impediment.

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);

A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);
 I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);
 Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);
 If.6.1⁹(2); Fb.14.2⁹(2); A.25.9⁹(1);
 P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);
 Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);
 Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);
 P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);
 Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)
 Ex 4.10; Ex 6.12,30; ShR 1.26; EzekTrag
 Exagoge 113-115

---> A.14.c(10); B.3(3); B.6.a(8); B.9(6); B.20(2);
C.3.b(3); A.14.b(6); A.26.b(22); B.4(7)

I.23.3⁹(4) Many Israelites become dumb as a result of
 accidents during the building work in Egypt.
 see J.23.1⁹(3); G.23.4⁹(9); P.1.1⁹(1);
 T.23.1⁹(2)
 BaR 7.1; GL 3, 13, 78; GL 6, 30, n.176

---> A.23(1)

I.23.3⁹(5) All the counsellors of the Pharaoh become
 dumb, deaf or blind, so that they cannot tell
 where Moses has gone when they are ordered to
 pursue Moses.
 see G.23.4⁹(8); J.23.1⁹(4)
 ShR 1.31; DR 2.26-27; GL 2, 282; GL 5, 406,
 n.76

---> B.2.b(2); B.19.b(3); B.22.c(3)

I.23.3⁹(6) Balaam is unable to speak when he wants to curse Israel.

see If.6.1⁹(4); U.23.1⁹(1); G.23.4⁹(11);
Va.27.1⁹(1); G.5.1⁹(1); G.1.1⁹(1)

GL 3, 372; GL 6, 130, n.762

---> A.32(4); B.21(3)

I.23.3⁹(7) Caleb and Phinehas pretend to be dumb and deaf when they go as spies to Canaan so as not to arouse suspicions.

see J.23.1⁹(6); A.22.1⁹(1); If.6.1⁹(3);
I.23.2⁹(2); A.1.1⁹(2)

GL 6, 171, n.11

---> B.6.a(9); B.9(7)

I.23.3⁹(8) Yahweh causes Ezekiel to be struck dumb (literally, Ezekiel's tongue sticks to the roof of his mouth) so that he will stop warning the Israelites and only speak as Yahweh's mouthpiece.

see Ib.23.2⁹(1)

Ezk 3.26-27; Ezk 24.27; Ezk 33.22

---> B.10.b(1); A.19.b(21)

I.23.3⁹(9) Amos has a speech impediment: he stammers.

WR 10.2; KR 1.1§2

---> C.3.b(3); D.2.d(4)

I.23.3⁹(10) A deaf-mute points with one hand to his eye and with the other to a staple on the bolt of a door. Since "eye" and "spring" are the same word in Aramaic, as are "staple" and "spring", Mordecai understands that he means a place called En-Soker, "Dry Well".

see J.23.1⁹(8)

GL 4, 383; GL 6, 459, n.63

---> D.1.b(26); B.2.c(8)

I.23.3⁹(11) A deaf-mute points to a roof and a cottage, and Mordecai who understands the language of the deaf-mute, realizes that these signs indicate a locality by the name of "Cottage-roofs" and that grain is found there for the Omer offering.

see J.23.1⁹(7)

GL 4, 383; GL 6, 459, n.63

---> D.1.b(26); B.2.c(8)

I.23.3⁹(12) Children are made dumb, deaf and blind, and their ears are turned around backward while they are still in the womb by a demon in the form of a three-headed dragon with an awful skin.

see J.7.1⁹(1); J.23.1⁹(9); G.23.4⁹(26)

---> A.19.b(24)

I.23.4 Mouth closed up

I.23.4⁹(1) The mouths and all the other apertures of the bodies of the Philistines and their beasts are closed up when King Abimelech takes Sarah as a wife.

see Ga.23.2⁹(1); Ha.23.1⁹(1); J.23.2⁹(1);
Ra.23.1⁹(1); Sa.23.2⁹(1); Sb.23.2⁹(1)

GL 1, 258; GL 5, 243, n.190; GL 5, 244, n.202

---> B.10.a(2)

Ia THE LIP(S)

Ia.10 UNUSUAL EMISSION OR EMANATION FROM LIP(S)

Ia.10.1 Emission of fire from lip(s)

Ia.10.1²(1) Fire issues from the lips of the two angels

Raguil and Samuil, who take Enoch to heaven.

see F.10.1²(4); P.11.2²(1); A.6.5²(5);

G.10.1²(2); M.14.2²(4); M.20.1²(4)

II En 1.4-6(J and A); II En 3.1-3 (J and A);

II En 33.6(J and A)

---> C.3.a(14)

Ia.10.1¹⁰(1) Fire streams from the lips, mouth and tongue
of the Messiah.

see I.10.1¹⁰(1); Ib.10.1¹⁰(1)

IV Ezra 13.4,10-11,37-39

---> B.15.a(14); B.10.a(4)

Ia.11 UNUSUAL COLOUR OF LIP(S)

Ia.11.3 Unusually red lip(s)

Ia.11.3⁹(1) Asenath's lips (which had paled and cracked
through fasting) become like the rose of life
after she eats from the honeycomb, while her
cheeks become red like blood, her face like

the sun, her eyes like the rising morning
star, and her teeth, hair, neck and bones
become as strong as cypresses or cedars.

see F.10.1⁹(4); G.10.2⁹(2); Fa.11.3⁹(1);
G.11.3⁹(2); E.22.1⁹(1); Ia.15.1⁹(1);
A.6.4⁹(1); Ba.11.3⁹(1)

JosAsen 16.16; JosAsen 18.7; JosAsen 20.6

---> A.14.d(2)

Ia.12 UNUSUAL SHAPE OF LIP(S)

Ia.12.1 Misshapen lip(s)

Ia.12.1⁹(1) Ham's descendants have misshapen lips.

see E.12.3⁹(1); G.11.3⁹(1); A.11.1⁹(2);
B.11.1⁹(2)

GL 1, 169; GL 5, 191-192, n.60,61

---> A.7.a(2)

Ia.13 PECULIARITY OF SKIN OF LIP(S)

Ia.13.2 Burnt lip(s)

Ia.13.2⁹(1) Moses's lips are partly burnt by a burning
coal which he grasps and puts to his mouth.

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);
A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);
I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);

Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);
 If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);
 P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);
 Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);
 Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);
 P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);
 Ib.16.12⁹(1); A.25.9⁹(1); A.26.1⁹(3)

ShR 1.26

---> A.14.c(10); B.3(3); B.6.a(8); B.9(6); B.20(2)

Ia.13.2⁹(2) Isaiah's lips are burnt by a live coal which a
 Seraph has taken from the altar and touched
 him with.

Is 6.6-7

---> B.31.b(4)

Ia.15 ABNORMAL OPENING OR PUNCTURE IN LIP(S)

Ia.15.1 Cracked lip(s)

Ia.15.1⁹(1) Asenath's lips are cracked after seven days of
 fasting, while her eyes become inflamed, her
 hair scraggly, her face fallen, and her body
 emaciated.

see A.6.4⁹(1); E.22.1⁹(1); G.11.3⁹(2);
 Ba.11.3⁹(1); F.10.1⁹(4); Fa.11.3⁹(1);
 G.10.2⁹(2); Ia.11.3⁹(1)

JosAsen 11.1(1); JosAsen 13.9(8); JosAsen 18.3

---> A.13(3); B.31.b(2)

Ia.16 LIP(S) OF UNUSUAL SUBSTANCE

Ia.16.12 Lip(s) of fire

Ia.16.12¹(1) God's lips are a furnace of fire. His angels,
or, in a variant, His words, are the flames
issuing from them.

see E.11.2¹(1); A.11.2¹(2); A.11.3¹(1);
D.16.3¹(1); E.11.1¹(1); E.12.3¹(1);
F.5.10¹(1); F.16.12¹(1); G.10.5¹(1);
A.11.2¹(1); P.10.1¹(1); P.10.7¹(1);
Pc.10.7¹(1); Gf.4.1¹(1); A.1.1¹(1);
Gf.27.2¹(1); A.10.1¹(1); Pc.10.3¹(1);
I.10.5¹(1); If.6.1¹(1)
II En 39.3(A); II En 39.5(J)

---> C.4.a(2)

Ia.23 DISEASE, PARALYSIS OR MALFUNCTION OF LIP(S)

Ia.23.3 Sealed lip(s)

Ia.23.3⁹(1) The lips of those who have devotedly
worshipped the golden calf become tightly
sealed, "like gold".

see GL 6, 54-55, n.281

---> A.26.a(9)

Ia.23.3⁹(2) Idolaters are unable to open their lips after
drinking the water that Samuel gives them.

GL 4, 64; GL 6, 225-226, n.40

---> B.6.b(8); A.14.d(4)

Ia.24 WOUNDED OR MUTILATED LIP(S)

Ia.24.4 Burnt lip(s)

Ia.24.4⁹(1) Moses's lips are partly burnt by a burning
coal which he grasps and puts to his mouth.

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);

A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);

I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);

Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);

If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);

P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);

Ib.24.4⁹(1); A.25.9⁹(1); E.6.1⁹(1);

Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);

P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);

Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)

ShR 1.26

---> A.14.c(10); B.3(3); B.6.a(8); B.9(6); B.20(2)

Ib THE TONGUE

Ib.1 ABSENCE OF TONGUE

Ib.1.1⁹(1) The tongues of those who wanted the golden calf made are cut off when they drink the water into which they are thrown. Alternatively, their tongues drop off when they drink the water into which the broken calf has been thrown.

see Ib.24.1⁹(1)

Ps-Philo 12.7; GL 6, 55, n.281

---> A.26.a(10); B.6.b(5)

Ib.1.1⁹(2) Nebuchadnezzar's tongue is taken from him when he is reduced to living like a beast.

see A.27.2⁹(3); Cc.27.4⁹(1); Cc.27.1⁹(1);
A.6.2⁹(2); Pd.6.5⁹(1); Pd.12.1⁹(1); E.6.5⁹(5);
A.2.4⁹(1); T.24.3⁹(1); U.23.1⁹(4)

LivPro(Daniel) 4.10

---> B.23.b(3); A.26.b(52)

Ib.1.1⁹(3) Eliezer, his six brothers, and his mother are tortured by having their tongues cut out, their heads scalped, their extremities cut off, and their pupils pierced by King Antiochus Epiphanes to make them taste pig's flesh.

see D.2.2⁹(1); P.1.1⁹(2); U.1.1⁹(1);
Ga.24.1⁹(4)

II M 7; IV Mac 6.6,25; IV Mac 7.13-14; IV Mac
11.18-19; IV Mac 9.28; IV Mac 10.5-8,17-21; IV
Mac 18.21

---> B.5(12); B.25.a(2); A.24(4)

Ib.3 VITAL TONGUE

Ib.3.1⁹(1) A physician who has recommended a milk cure for the Persian king has a dream in which his tongue, mouth, eyes, feet and hands quarrel with one another, each claiming the greatest credit in procuring the remedy for the king.
see G.3.1⁹(1); I.3.1⁹(1); P.3.1⁹(1); U.3.1⁹(1)
GL 4, 174; GL 6, 302, n.97

---> B.5(13)

Ib.5 UNUSUAL NUMBER OF TONGUES

Ib.5.14 Over one million tongues

Ib.5.14²(1) The angel Sandalfon has three hundred and forty-three billion tongues (seventy thousand tongues in each of his seventy thousand mouths in each of his seventy thousand heads) and each tongue has as many sayings.
see A.6.5²(11); D.5.13²(1); I.5.14²(1)
III En 1.78; I En 71.1-7

---> B.22.a(4)

Ib.6 ABNORMAL SIZE OF TONGUE

Ib.6.5 Abnormally long tongue

Ib.6.5²(1) Soperi'el and Soperi-el, two princes of angels, have tongues like blazing torches as long as the sea's waves, lips like the gates of the east; flames and lightnings issue from their mouths, fire is kindled from their sweat, and they are as tall as the seven heavens, with bodies full of eyes, and wings as numerous as the days of the year.

see Ib.16.12²(2); I.10.1²(3); I.10.5²(1); A.6.5²(4); Ba.16.4²(1); G.4.1²(2); G.5.15²(3); G.16.12²(1); M.14.2²(15); M.20.1²(15)

III En 18.25

---> C.3.a(6)

Ib.6.5⁹(1) The tongues of the spies who have tried to dissuade the Israelites from entering Canaan are stretched to such a length that they touch their navels (and worms crawl out of their tongues and pierce their navels).

see Ib.23.20⁹(1); Qa.15.1⁹(1)

GL 3, 283; GL 6, 98, n.552

---> A.26.b(31)

Ib.10 UNUSUAL EMISSION OR EMANATION FROM TONGUE

Ib.10.1 Emission of fire from tongue

Ib.10.1¹⁰(1) Fire streams from the tongue, lips and mouth
of the Messiah.

see I.10.1¹⁰(1); Ia.10.1¹⁰(1)

IV Ezra 13.4,10-11,37-39

---> B.15.a(14); B.10.a(4)

Ib.13 PECULIARITY OF SKIN OF TONGUE

Ib.13.2 Burnt tongue

Ib.13.2⁹(1) Moses's tongue is partly burnt by a burning
coal which he grasps and puts to his mouth.

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);

A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);

I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);

Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);

If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);

P.11.2⁹(1); G.17.20⁹(1); A.25.9⁹(1);

Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);

Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);

P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);

Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)

ShR 1.26

---> A.14.c(10); B.3(3); B.6.a(8); B.9(6); B.20(2)

Ib.16 TONGUE OF UNUSUAL SUBSTANCE

Ib.16.12 Tongue of fire

Ib.16.12²(1) The tongue of Kerubi'el, the prince of the Cherubim, is a consuming fire, as are his face, eyes and mouth. His body is made of burning coals and he is covered with eyes and wings, while rays emanate from his wheels.

see A.6.3²(1); A.6.5²(2); A.14.5²(1);
A.14.10²(2); A.16.17²(1); A.20.1²(1);
F.16.12²(1); G.5.15²(2); G.16.12²(2);
Gc.16.12²(1); I.16.12²(1); G.4.1²(3);
P.10.3²(1)

III En 22.3-9

---> C.3.a(7)

Ib.16.12²(2) Soperi'el and Soperi-el, two princes of angels, have tongues like blazing torches as high as the sea's waves, lips like the gates of the east, while flames and lightnings issue from their mouths and fire is kindled from their sweat. They are as tall as the seven heavens, with bodies full of eyes, and wings as numerous as the days of the year.

see Ib.6.5²(1); I.10.1²(3); I.10.5²(1);
A.6.5²(4); Ba.16.4²(1); G.4.1²(2); G.5.15²(3);
G.16.12²(1); M.14.2²(15); M.20.1²(15)

III En 18.25

---> C.3.a(6)

Ib.16.12⁹(1) Moses's tongue is changed into a flame by Metatron (and his strength changed into an angel's).

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);
A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);
I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);
Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);
If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);
P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);
Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);
Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);
P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);
A.25.9⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)
GL 2, 306; GL 5, 416-418, n.117

---> B.15.b(9)

Ib.21 HUMAN TONGUE ON UNUSUAL CREATURE

Ib.21.6 Serpent with human tongue

Ib.21.6¹⁰(1) The serpent has a tongue and the power of speech (as well as hands, feet, wings and ears) before he slanders God, his creator.
see P.21.6¹⁰(1); U.21.6¹⁰(1); J.21.6¹⁰(1)
DR 5.10; LAE(Vita) 38.1

---> C.3.a(44); A.16.a(6)

Ib.23 DISEASE, PARALYSIS OR MALFUNCTION OF TONGUE

Ib.23.2 Paralysis of tongue

Ib.23.2⁹(1) Yahweh makes Ezekiel's tongue stick to the roof of his mouth so that he will stop warning the Israelites and only speak as the mouthpiece of Yahweh.

see I.23.3⁹(8)

Ezk 3.26-27; Ezk 24.27; Ezk 33.22

---> B.10.b(1); A.19.b(21)

Ib.23.20 Worm-infested tongue

Ib.23.20⁹(1) Worms crawl from the tongues of the spies who have tried to dissuade the Israelites from entering the land of Canaan.

see Ib.6.5⁹(1); Qa.15.1⁹(1)

GL 3, 283; GL 6, 98, n.552

---> A.26.b(31)

Ib.24 WOUNDED OR MUTILATED TONGUE

Ib.24.1 Severed tongue

Ib.24.1⁹(1) The tongues of those who wanted the golden

calf made are cut off when they drink the water
into which they are thrown (or, alternatively,
into which the broken calf has been thrown).

see Ib.1.1⁹(1); Ia.23.3⁹(1)

Ps-Philo 12.7; GL 6, 55, n.281

---> A.26.a(10); B.6.b(5)

Ib.24.4 Burnt tongue

Ib.24.4⁹(1) Moses's tongue is partly burnt by a burning
coal which he grasps and puts to his mouth.

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);

A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);

I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);

Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);

If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);

P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);

A.25.9⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);

Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);

P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);

Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)

ShR 1.26

---> A.14.c(10); B.3(3); B.6.a(8); B.9(6); B.20(2)

Ic THE TOOTH/TEETH

Ic.1 ABSENCE OF TOOTH/TEETH

Ic.1.1⁹(1) Joseph's three hundred heroes lose their teeth at the sound of Judah's outcry, and their heads remain fixed, facing backwards, as they have turned to discover the cause of the tumult.

see D.7.1⁹(1); D.23.6⁹(1)

BR 93.7; GL 2, 106, 112; GL 5, 354-355, n.275,
281

---> A.14.b(3)

Ic.1.1⁹(2) The teeth of Simon's assailants are knocked out when they fall to the ground upon hearing his loud cry.

GL 2, 86; GL 5, 348, n.218

---> A.14.b(2)

Ic.2 PARTIAL ABSENCE OF TOOTH/TEETH

Ic.2.8 Absence of tooth or part of tooth

Ic.2.8³(1) Eliezer, also known as the giant Og, loses a tooth when Abraham shouts at him.

see Ic.5.11³(1); Ic.6.5³(1); Ic.7.2³(1);
Ic.7.3³(1); Sa.2.3³(1); Sa.24.3³(1);

A.6.5³(6); A.6.3³(1); Va.6.5³(1); U.6.5³(1);
A.6.1³(12)

GL 3, 344; GL 6, 119, n.688, 689

---> A.12.a(5)

Ic.5 UNUSUAL NUMBER OF TEETH

Ic.5.11 Between eleven and thirty-one teeth

Ic.5.11³(1) Eliezer, also known as the giant Og, loses a
tooth when Abraham shouts at him.

see Ic.2.8³(1); Ic.6.5³(1); Ic.7.2³(1);
Ic.7.3³(1); Sa.2.3³(1); Sa.24.3³(1);
A.6.5³(6); A.6.3³(1); Va.6.5³(1); U.6.5³(1);
A.6.1³(12)

GL 3, 344; GL 6, 119, n.688, 689

---> A.12.a(5)

Ic.6 ABNORMAL SIZE OF TOOTH/TEETH

Ic.6.5 ABNORMALLY LONG TOOTH/TEETH

Ic.6.5²(1) The Antichrist's teeth are a span long, his
mouth is one cubit in size, his feet two span;
his fingers are like scythes, his right eye
is like the rising morning star, his left eye
unmoving, while on his forehead is the
inscription "Antichrist".

see I.6.1²(1); Fb.13.2²(2); G.10.2²(5);
 G.23.3²(1); Pc.12.1²(1); Pc.12.2²(1);
 U.6.5²(1)
 GkApEzra 4.29f.

---> C.1(24)

Ic.6.5³(1) The teeth of the giant Og are sixty cubits long.

see Ic.5.11³(1); Ic.7.2³(1);
 Ic.7.3³(1); Sa.2.3³(1); Sa.24.3³(1);
 A.6.5³(6); A.6.3³(1); Va.6.5³(1); U.6.5³(1);
 A.6.1³(12); Ic.2.8³(1)
 GL 6, 120, n.695

---> A.1.a(15)

Ic.6.5⁹(1) The teeth of the sinners in hell grow to the length of one parasang during the night.

see Ic.25.1⁹(1); Ic.24.1⁹(1); B.23.20⁹(2);
 G.13.10⁹(1)

GL 2, 312; GL 5, 418-419, n.118

---> A.19.b(25); B.22.b(8); A.26.a(14); A.26.b(65)

Ic.7 TOOTH/TEETH FACING UNUSUAL DIRECTION

Ic.7.2 Tooth/teeth facing right

Ic.7.2³(1) The teeth of the giant Og are pushed out and extend to the left and right, so that Og is

unable to throw a mountain at the Israelites.

see Ic.5.11³(1); Ic.7.3³(1);

Ic.6.5³(1); Sa.2.3³(1); Sa.24.3³(1);

A.6.5³(6); A.6.3³(1); Va.6.5³(1); U.6.5³(1);

A.6.1³(12); Ic.2.8³(1)

GL 3, 346; GL 6, 120, n.695,696

---> B.16(1)

Ic.7.3 Tooth/teeth facing left

Ic.7.3³(1) The teeth of the giant Og are pushed out and extend to the left and right, so that Og is unable to throw a mountain at the Israelites.

see Ic.5.11³(1); Ic.7.2³(1);

Ic.6.5³(1); Sa.2.3³(1); Sa.24.3³(1);

A.6.5³(6); A.6.3³(1); Va.6.5³(1); U.6.5³(1);

A.6.1³(12); Ic.2.8³(1)

GL 3, 346; GL 6, 120, n.695,696

---> B.16(1)

Ic.11 UNUSUAL COLOUR OF TOOTH/TEETH

Ic.11.2 Abnormally white teeth

Ic.11.2¹⁰(1) The Messiah's teeth are whiter than milk.

see G.11.11¹⁰(1)

GL 2, 143; GL 5, 367, n.388

---> A.13(7)

Ic.16 TOOTH/TEETH OF UNUSUAL SUBSTANCE

Ic.16.1 Iron teeth

Ic.16.1²(1) The lower teeth of the Antichrist are made of iron, his lower jaw of diamond. His right arm is made of iron, his left of copper. He is ten cubits tall, and his feet and right hand measure three cubits. His hair reaches to his feet and he is three-crested. His eyes are like the rising morning star, his right eye like a lion's. He is long faced, long nosed and disorderly, with three letters written on his forehead: A, K and T, signifying denial, rejection and the befouled dragon. His mother conceives him by touching the head of a fish.
see A.6.5²(13); E.6.5²(1); Fb.13.2²(3);
Fc.16.5²(1); G.10.2²(1); G.18.1²(1);
O.16.1²(1); O.16.2²(3); U.6.5²(2)
ApDan 9.11,16-26

---> C.1(25); A.3.c(1)

Ic.18 ANIMAL TOOTH/TEETH IN PLACE OF HUMAN

Ic.18.1 Tusk(s)

Ic.18.1²(1) The ugly angels, who carry off the souls of

ungodly men, have tusks like those of a wild boar, their faces are like those of a leopard, their eyes are mixed with blood, and their hair is loose like the hair of women.

see F.18.9²(1); W.4.1²(1); E.9.5²(1)

ApZeph 4.2-4; ApZeph 6.8

---> B.24(10)

Ic.18.2 Fang(s)

Ic.18.2²(1) The guards of the gates of hell have fangs exposed down to their breasts, faces like very large snakes, eyes aflame or eyes like extinguished lamps, and they stand large as serpents.

see A.6.1²(2); F.18.6²(1); G.16.12²(6)

II En 42.1(J and A); II En 42.1(Appendix)

---> B.24(8); B.22.a(10)

Ic.18.5 Lion's tooth/teeth or tooth/teeth with lion attributes

Ic.18.5⁹(1) When Judah attacks the army of Nineveh his teeth and face are like a lion's.

see E.13.1⁹(1); G.10.4⁹(1); Gf.16.3⁹(1);

E.8.1⁹(1); F.18.5⁹(1); J.23.1⁹(2);

I.23.3⁹(2); Va.3.1⁹(1); F.11.6⁹(1);

If.6.1⁹(1); A.10.1⁹(7)

GL 1, 404-406; GL 5, 314, n.291

---> A.12.a(20)

Ic.23 DISEASE OR MALFUNCTION OF TOOTH/TEETH

Ic.23.1 Toothache

Ic.23.1⁹(1) Judah the Patriarch has toothache for thirteen years as a punishment for not having sympathy for a heifer going to slaughter.

BR 33.3

---> A.26.b(19)

Ic.24 MUTILATED TOOTH/TEETH

Ic.24.1 Broken tooth/teeth

Ic.24.1⁹(1) The teeth of the sinners in hell are broken by the Angels of Destruction with fiery stones from morning until evening.

see Ic.25.1⁹(1); B.23.20⁹(2); Ic.6.5⁹(1); G.13.10⁹(1)

GL 2, 312; GL 5, 418-419, n.118

---> A.26.b(65); A.26.a(14)

Ic.25 UNUSUAL ABILITIES OF TOOTH/TEETH

Ic.25.1 Tooth/teeth that regrows when broken

Ic.25.1⁹(1) The teeth of the sinners in hell regrow to the
length of one parasang during the night.

see Ic.24.1⁹(1); B.23.20⁹(2); Ic.6.5⁹(1);
G.13.10⁹(1)

GL 2, 312; GL 5, 418-419, n.118

---> A19.b(25); B.22.b(8); A.26.a(14); A.26.b(65)

Ic.26 TOOTH/TEETH OF DIFFERENT AGE GROUP

Ic.26.1 Child born with teeth

Ic.26.1⁹(1) Esau is born with teeth, hair and a beard.

see A.13.6⁹(1); B.18.3⁹(1); E.4.1⁹(1);
O.13.6⁹(1); P.13.6⁹(1); B.11.3⁹(1);
B.13.6⁹(1); E.26.1⁹(1); A.11.3⁹(2);
Sa.2.3⁹(2); Sa.24.3⁹(2); A.13.1⁹(1);
B.13.1⁹(1)

GL 1, 315; GL 5, 273, n.23

---> C.10(16)

Id THE TONSIL(S)

Ie THE SPITTLE

Ie.17 SUBSTITUTION FOR SPITTLE

Ie.17.3 Water in place of spittle

Ie.17.3⁹(1) Water begins to flow from Samson's mouth, as from a spring, when Samson is about to perish from thirst after his first victory over the Philistines.

see E.8.1⁹(2); E.25.5⁹(1); A.6.1⁹(11);
E.6.5⁹(3); I.10.20⁹(1); G.24.1⁹(2);
G.1.1⁹(2); U.23.1⁹(2); M.6.3⁹(1); T.25.1⁹(2);
G.23.4⁹(15)

GL 4, 48; GL 6, 207, n.119

---> B.32(5)

Ie.27 TRANSFORMATION OF SPITTLE

Ie.27.1 Transformation of spittle to blood

Ie.27.1⁹(1) The spittle from the Egyptians' mouths turns to blood as soon as it is ejected.

see W.4.2⁹(2); B.24.3⁹(1); B.23.2⁹(4);
B.24.3⁹(2); B.23.1⁹(1); P.23.1⁹(2);
Sa.24.2⁹(7); B.24.4⁹(2); Sa.2.1⁹(7);
A.23.3⁹(1); A.23.6⁹(1)

ShR 9.10-11

---> A.26.b(24); B.5(8); B.24(14)

If THE VOICE

If.6.1 Abnormally loud voice

If.6.1¹(1) God's voice reverberates throughout the world.
 see E.11.2¹(1); A.11.2¹(2); A.11.3¹(1);
 D.16.3¹(1); E.11.1¹(1); E.12.3¹(1);
 F.5.10¹(1); F.16.12¹(1); G.10.5¹(1);
 Ia.16.12¹(1); P.10.1¹(1); P.10.7¹(1);
 Pc.10.7¹(1); Gf.4.1¹(1); A.1.1¹(1);
 Gf.27.2¹(1); A.10.1¹(1); Pc.10.3¹(1);
 I.10.5¹(1); A.11.2¹(1)
 ShR 5.9

---> C.3.a(1)

If.6.1⁹(1) Judah's roar, when Joseph seizes Benjamin,
 travels four hundred parasangs until Hushim,
 son of Dan, hears it and goes to help him.
 see E.13.1⁹(1); G.10.4⁹(1); Gf.16.3⁹(1);
 Ic.18.5⁹(1); F.18.5⁹(1); J.23.1⁹(2);
 I.23.3⁹(2); Va.3.1⁹(1); F.11.6⁹(1);
 E.8.1⁹(1); A.10.1⁹(7)
 BR 93.7

---> B.19.a(6)

If.6.1⁹(2) Moses's voice is of supernatural strength: it
 carries for twelve miles, from the house of
 study to the end of the camp of the
 Israelites.
 see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);
 A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);

I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);
 Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);
 A.25.9⁹(1); Fb.14.2⁹(2); I.23.3⁹(3);
 P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);
 Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);
 Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);
 P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);
 Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)
 GL 6, 95, n.521

---> C.3.a(41)

If.6.1⁹(3) Caleb's voice is so powerful it can be heard
 twelve miles away and makes the three giants
 Ahiman, Sheshai and Talmai fall down in a
 swoon.

see I.23.2⁹(2); J.23.1⁹(6); I.23.3⁹(7);
 A.22.1⁹(1)

GL 3, 273-274; GL 6, 95-96, n.527

---> C.4.a(7)

If.6.1⁹(4) Balaam's voice is so powerful it carries as
 far as sixty miles.

see A.25.15⁹(1); U.23.1⁹(1); G.23.4⁹(11);
 I.23.3⁹(6); Va.27.1⁹(1); G.1.1⁹(1); G.5.1⁹(1)

GL 6, 133, n.781

---> C.4.a(6)

If.21 HUMAN VOICE FROM UNUSUAL CREATURE

If.21.1 Human voice from idol

If.21.1⁸(1) An idol speaks, saying "I am thy God" when
Nubuchadnezzar places a golden diadem in its
mouth, on which is inscribed the Holy Name.

see A.16.20⁸(2)

Shir 7.9⁵1

---> A.11.a(1)

If.21.2 Voice from fire or flame

If.21.2¹(1) God's voice is heard from a fire.

Dt 4.12,15,33,36

---> B.7(1)

If.21.10 Voice from vegetation

If.21.10¹⁰(1) Ezra hears a voice from a thorn-bush which
admonishes him to guard in his heart the
secrets revealed to him.

GL 4, 357; GL 6, 445, n.50

---> B.2.c(12)

If.26 VOICE OF DIFFERENT AGE GROUP

If.26.1 Child speaks coherently from birth

If.26.1⁹(1) Noah rises from the hands of the midwife and
blesses the Lord of Heaven.

see A.11.2⁹(1); A.11.3⁹(1); G.10.2⁹(1);
Sa.2.3⁹(4); Sa.24.3⁹(4); Sa.2.1⁹(1);
T.23.1⁹(1); I.10.4⁹(1); Sa.24.10⁹(1);
Va.24.1⁹(1); E.11.2⁹(1); B.11.2⁹(1);
B.11.3⁹(2); Sa.24.2⁹(1)

I En 106.3,10

---> C.10(17)

If.26.1⁹(2) Moses's voice is like a child's though he is
only a baby.

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);
A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);
I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);
Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);
If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);
P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);
Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);
Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);
P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);
Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)

ShR 1.24

---> C.10(12)

If.26.1⁹(4) Ben Sira, the "son of Jeremiah", speaks
immediately after his birth.

GL 6, 401, n.42

---> C.10(14)

J THE EAR(S)

J.7 EAR(S) FACING UNUSUAL DIRECTION

J.7.1 Ear(s) facing backwards

J.7.1⁹(1) The ears of children are turned around backwards and they are made deaf, dumb and blind while still in the womb by a demon in the form of a three-headed dragon with an awful skin.

see J.23.1⁹(9); I.23.3⁹(12); G.23.4⁹(26)

TSol 12.1-2

---> A.19.b(24)

J.14 UNUSUAL PROTUBERANCES OR PROTRUSIONS ON EAR(S)

J.14.10 Body(ies) on ear(s)

J.14.10⁹(1) While Adam is still a lifeless mass, God shows him all the righteous people who descend from him: some hang on Adam's ears, others on his earlobes, his head, hair, mouth, eyes and forehead.

see Cb.9.1⁹(1); F.5.1⁹(1); A.9.1⁹(1);
R.14.1⁹(1); R.18.1⁹(1); A.6.1⁹(1); A.6.1⁹(2);
A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2); A.13.10⁹(1);
B.13.10⁹(1); A.10.1⁹(1); A.10.1⁹(2);

Sa.2.3 ⁹ (1);	Sa.24.3 ⁹ (1);	A.16.9 ⁹ (1);
Ca.9.1 ⁹ (1);	Cb.5.1 ⁹ (1);	G.23.5 ⁹ (1);
J.23.1 ⁹ (1);	A.4.1 ⁹ (1);	D.14.10 ⁹ (1);
E.14.10 ⁹ (1);	Fb.14.10 ⁹ (1);	G.14.10 ⁹ (1);
H.14.10 ⁹ (1);	I.14.10 ⁹ (1);	A.12.1 ⁹ (1);
Ja.14.10 ⁹ (1)		
ShR 40.3		

---> B.4(3)

J.21 HUMAN EAR(S) ON UNUSUAL CREATURE

J.21.6 Human ear(s) on serpent

J.21.6¹⁰(1) The serpent has human ears, hands, feet, and tongue, as well as wings, before the Fall.
see P.21.6¹⁰(1); U.21.6¹⁰(1); Ib.21.6¹⁰(1)
LAE(ApMos) 26.2-3

---> C.3.a(44); C.5.a(4); A.16.a(6)

J.23 DISEASE OR MALFUNCTION OF EAR(S)

J.23.1 Deafness

J.23.1⁹(1) Adam is subjected to an affliction of the hearing, of the sight, and sixty-eight other plagues as a punishment for his sin.
see Cb.9.1⁹(1); F.5.1⁹(1); A.9.1⁹(1);
R.14.1⁹(1); R.18.1⁹(1); A.6.1⁹(1); A.6.1⁹(2);

A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2); A.13.10⁹(1);
 B.13.10⁹(1); A.10.1⁹(1); A.10.1⁹(2);
 Sa.2.3⁹(1); Sa.24.3⁹(1); A.16.9⁹(1);
 Ca.9.1⁹(1); Cb.5.1⁹(1); G.23.5⁹(1);
 A.12.1⁹(1); A.4.1⁹(1); D.14.10⁹(1);
 E.14.10⁹(1); Fb.14.10⁹(1); G.14.10⁹(1);
 H.14.10⁹(1); I.14.10⁹(1); J.14.10⁹(1);
 Ja.14.10⁹(1)
 LAE(ApMos) 8.2; LAE(ApMos) 5.2-4; LAE(Vita)
 30; LAE(Vita) 34.1-2

---> A.26.b(2)

J.23.1⁹(2) Judah sits deaf and dumb in the heavenly
 academy, unable to participate in the disputes
 of the learned.
 see E.13.1⁹(1); G.10.4⁹(1); Gf.16.3⁹(1);
 Ic.18.5⁹(1); F.18.5⁹(1); E.8.1⁹(1);
 I.23.3⁹(2); Va.3.1⁹(1); F.11.6⁹(1);
 If.6.1⁹(1); A.10.1⁹(7)
 GL 3, 456; GL 6, 155, n.922

---> A.26.b(14)

J.23.1⁹(3) Many Israelites become deaf or otherwise
 incapacitated during the building work in
 Egypt. (But all the deaf, dumb, blind and
 maimed are healed in the time between the
 exodus and the Revelation on Mount Sinai so
 that they are fit to receive the Torah.)

see I.23.3⁹(4); G.23.4⁹(9); P.1.1⁹(1);
T.23.1⁹(2)

BaR 7.1; GL 3, 78; GL 6, 30, n.176; GL 3, 13

---> A.23(1)

J.23.1⁹(4) All the counsellors of the Pharaoh become deaf,
dumb and blind so that they cannot tell
Pharaoh where Moses has gone when they are
ordered to pursue him.

see G.23.4⁹(8); I.23.3⁹(5)

ShR 1.31; DR 2.26-27; GL 2, 282; GL 5, 406,
n.76

---> B.2.b(2); B.19.b(3); B.22.c(3)

J.23.1⁹(5) Hushim, the son of Dan, is deaf.

GL 2, 154; GL 5, 371, n.422

---> D.1.b(13)

J.23.1⁹(6) Caleb and Phinehas pretend to be deaf and dumb
so as not to arouse suspicion when they go as
spies to Jericho.

see I.23.3⁹(7); A.22.1⁹(1); If.6.1⁹(3);
I.23.2⁹(2); A.1.1⁹(2)

GL 6, 171, n.11

---> B.6.a(9); B.9(7)

J.23.1⁹(7) A deaf-mute points to a roof and to a cottage,
and Mordecai, who understands the language of

deaf-mutes, realizes that these signs indicate a locality by the name of "Cottage-roofs" and that grain is found there for the Omer offering.

see I.23.3⁹(11)

GL 4, 383; GL 6, 459, n.63

---> D.1.b(26); B.2.c(8)

J.23.1⁹(8) A deaf-mute points with one hand to his eye and with the other to a staple of a bolt on a door. Since "eye" and "spring" are the same word in Aramaic, as are "staple" and "exhaustion", Mordecai, who understands the language of deaf-mutes, realizes the man means a place called En Soker, "Dry Well".

see I.23.3⁹(10)

GL 4, 383; GL 6, 459, n.63

---> D.1.b(26); B.2.c(8)

J.23.1⁹(9) Certain children are made deaf, dumb and blind, and their ears are turned around backwards while still in the womb by a demon in the form of a three-headed dragon with awful skin.

see J.7.1⁹(1); I.23.3⁹(12); G.23.4⁹(26)

TSol 12.1-2

---> A.19.b(24)

J.23.2 Ear(s) closed up

J.23.2⁹(1) The ears of the Philistines and their beasts,
as well as all the other apertures of their
bodies are closed up when King Abimelech takes
Sarah as a wife.

see Ga.23.2⁹(1); Ha.23.1⁹(1); I.23.4⁹(1);

Ra.23.1⁹(1); Sa.23.2⁹(1); Sb.23.2⁹(1)

GL 1, 258; GL 5, 243, n.190; GL 5, 244, n.202

---> B.10.a(2)

Ja THE EARLOBE(S)

Ja.14 UNUSUAL PROTUBERANCES OR PROTRUSIONS ON EARLOBE(S)

Ja.14.10 Body(ies) on earlobe(s)

Ja.14.10⁹(1) While Adam is still a lifeless mass, God
shows him all the righteous people who
descend from him: some hang on his earlobes
and ears, others on his mouth, head,
forehead, hair and eyes.

see Cb.9.1⁹(1); F.5.1⁹(1); A.9.1⁹(1);

R.14.1⁹(1); R.18.1⁹(1); A.6.1⁹(1); A.6.1⁹(2);

A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2); A.13.10⁹(1);

B.13.10⁹(1); A.10.1⁹(1); A.10.1⁹(2);

Sa.2.3⁹(1); Sa.24.3⁹(1); A.16.9⁹(1);

Ca.9.1⁹(1); Cb.5.1⁹(1); G.23.5⁹(1);

J.23.1 ⁹ (1);	A.4.1 ⁹ (1);	D.14.10 ⁹ (1);
E.14.10 ⁹ (1);	Fb.14.10 ⁹ (1);	G.14.10 ⁹ (1);
H.14.10 ⁹ (1);	I.14.10 ⁹ (1);	J.14.10 ⁹ (1);
A.12.1 ⁹ (1)		

ShR 40.3

---> B.4(3)

K THE NECK AND THE THROAT

K.13 PECULIARITIES OF THE SKIN OF NECK OR THROAT

K.13.10 Abnormally hard or horny neck or throat

K.13.10⁹(1) The flesh of Jacob's neck becomes as hard as ivory (or becomes stone or marble) when Esau tries to sink his long teeth into it, so that Esau's teeth are set on edge and melt like wax.

see A.6.1⁹(5); G.23.4⁹(6); Ta.23.1⁹(1);
Ta.24.1⁹(1); Sa.2.3⁹(10); Sa.24.3⁹(10);
O.6.1⁹(1); Q.6.1⁹(1); K.16.5⁹(1); T.23.1⁹(3);
G.23.5⁹(3)

BR 78.9; Shir 7.5§1

---> B.15.b(7)

K.13.10⁹(2) Moses's neck becomes as hard as ivory or turns into marble when the executioner strikes it ten times with a sharp sword.

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);
A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);
I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);
Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);
If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);
P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);
Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);

Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);
 P.24.4⁹(1); A.25.9⁹(1); B.16.12⁹(1);
 Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)
 K.16.5⁹(2)

ShR 1.31; Shir 7.5~~6~~1; DR 2.26-27

---> B.15.b(8)

K.16 NECK OR THROAT OF UNUSUAL SUBSTANCE

K.16.5 Neck or throat of stone

K.16.5⁹(1) Jacob's neck turns to stone or marble (or becomes like ivory) so that when Esau tries to bite him, his teeth are set on edge and melt like wax.

see A.6.1⁹(5); G.23.4⁹(6); Ta.23.1⁹(1);
 Ta.24.1⁹(1); Sa.2.3⁹(10); Sa.24.3⁹(10);
 O.6.1⁹(1); Q.6.1⁹(1); K.13.10⁹(1); T.23.1⁹(3);
 G.23.5⁹(3)

BR 78.9; Shir 7.5~~6~~1

---> B.15.b(7)

K.16.5⁹(2) Moses's neck turns to marble when the executioner strikes it, so that the sword slides off his neck and hits the executioner.

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);
 A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);
 I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);

Fb.10.1 ⁹ (1);	F.10.1 ⁹ (5);	G.25.4 ⁹ (1);
If.6.1 ⁹ (2);	Fb.14.2 ⁹ (2);	I.23.3 ⁹ (3);
P.11.2 ⁹ (1);	G.17.20 ⁹ (1);	Ib.13.2 ⁹ (1);
Ib.24.4 ⁹ (1);	Ia.24.4 ⁹ (1);	E.6.1 ⁹ (1);
Ga.10.2 ⁹ (1);	E.12.10 ⁹ (1);	P.13.2 ⁹ (1);
P.24.4 ⁹ (1);	K.13.10 ⁹ (2);	B.16.12 ⁹ (1);
Ib.16.12 ⁹ (1); Ia.13.2 ⁹ (1); A.26.1 ⁹ (3)		
A.25.9 ⁹ (1)		
ShR 1.31; DR 2.26-27; Shir 7.5 ⁶ 1		

---> B.15.b(8)

L THE TORSO

M THE BACK AND THE SHOULDER(S)

M.1 ABSENCE OF BACK OR SHOULDER(S)

M.1.1²(1) Angels have no backs.

BR 49.7

---> A.1.a(1)

M.6 ABNORMAL SIZE OF BACK OR SHOULDER(S)

M.6.3 Abnormally wide back or shoulder(s)

M.6.3⁹(1) Samson measures sixty ells between the shoulders.

see E.8.1⁹(2); E.25.5⁹(1); A.6.1⁹(11);
Ie.17.3⁹(1); I.10.20⁹(1); G.24.1⁹(2);
G.1.1⁹(2); U.23.1⁹(2); E.6.5⁹(3); T.25.1⁹(2);
G.23.4⁹(15)

GL 4, 47; GL 6, 206-207, n.114,115

---> C.4.a(8)

M.14 UNUSUAL PROTUBERANCES OR PROTRUSIONS ON BACK OR SHOULDER(S)

M.14.2 Wings on shoulder(s)

M.14.2²(1) Angels have wings.

see M.20.1²(1)

I En 93.12; BR 65.21

---> A.1.a(5)

M.14.2²(2) The angel Ben Nez has wings.

see M.20.1²(2)

GL 1, 12; GL 5, 14, n.36

---> B.22.a(2); B.15.b(2)

M.14.2²(3) Two hundred winged angels govern the stars.

see M.20.1²(3)

II En 4.2(J and A)

---> B.22.a(6)

M.14.2²(4) The two angels Samuil and Raguil, who take Enoch to heaven, have wings more glistening than gold.

see M.20.1²(4); F.10.1²(4); P.11.2²(1);

Ia.10.1²(1); G.10.1²(2); A.6.5²(5)

II En 1.4-6(J and A); II En 3.1-3(J and A); II

En 33.6(J and A)

---> B.22.b(2); C.3.a(14)

M.14.2²(5) Elijah, after his removal from earth, has wings with four beats of which he can traverse the world.

see M.20.1²(5); A.22.1²(1); A.9.2²(1);

Pc.10.7⁹(1); A.10.1⁹(9)

GL 4, 203; GL 6, 326, n.46

---> B.19.a(4); B.22.a(9)

M.14.2²(6) The angel Gallizur, also called Raziel, stands before the Throne with outspread wings.

see M.20.1²(6)

GL 3, 112; GL 6, 46, n.247

---> B.22.a(8); B.21(1)

M.14.2²(7) The angel Gabriel claps together his wings and the noise this produces is so terrific that the Assyrians give up the ghost.

see M.20.1²(7)

GL 6, 363, n.58; GL 4, 269

---> B.15.a(5)

M.14.2²(8) The four Cherubim seen by Ezekiel (and by Enoch, who names them Hayyot) each have four wings, two of which touch each other above their heads while the other two cover their bodies.

see F.18.5²(2); F.20.1²(1); F.18.4²(1);

M.20.1²(8); F.5.3²(1); U.18.3²(1);

P.21.1²(1); A.14.10²(1); G.4.1²(4); G.5.15²(5)

Ezk 1.6,8,9,11,23,24; Ezk 3.13; Ezk 11.22

Ezk 10.5,8,11,16-21; III En 21.1-3

---> C.1(16)

M.14.2²(9) The Lord of Spirits has four wings, on which a multitude of angels stand and beneath which the righteous will dwell.

see M.20.1²(9)

I En 39.7; I En 40.1-2

---> C.3.a(15)

M.14.2²(10) Angels have six wings, including the angels who accompany the sun and the moon.

see M.20.1²(10)

II En 11.4-5(J); II En 16.7(J and A); BR 65.21

---> A.1.a(3)

M.14.2²(11) The Cherubim seen by Enoch and Abraham have six wings. (Those seen by Ezekiel have four.)

see M.20.1²(11)

II En 19.6(A); II En 21.1(J); ApAb 18.3-7;

QuesEzra (Recension A) 29

---> C.1(16)

M.14.2²(12) The Seraphim seen by Isaiah, Moses and Enoch have six wings. Those seen by Enoch and Moses also have calves' feet.

see M.20.1²(12); U.18.3²(2); F.10.1²(1);

F.6.1²(2); G.10.2²(2); G.4.1²(4); G.5.15²(5)

Is 6.2; II En 21.1(J); III En 26.9-11; II En

20.1(J); LadJac 2.15; QuesEzra(Recension A)

29; LAE(ApMos) 37.3; BHM 5.21 (Midrash

Fragments 21); HelSynPro 82; GL 6, 359, n.36;

GL 2, 309; GL 5, 416-418, n.117

---> B.22.a(5); B.21(2); B.13.a(1); B.8(1); B.2.b(1)

M.14.2²(13) Seventy-two wings are attached to Enoch's body, thirty-six to the left and thirty-six to the right, at his transformation into Metatron.

A.6.3²(2); A.6.5²(12); G.5.13²(2); G.10.2²(3);
M.20.1²(13); A.16.12²(6); B.16.12²(1);
E.16.4²(1); G.16.12²(5); V.16.12²(1);
Va.16.12²(1); A.10.1²(6)

III En 9.3; III En 42.2

---> A.35(2)

M.14.2²(14) Opanni'el, the prince of the Ophanim, has one hundred wings on each side of his body. He also has sixteen faces with 8766 eyes corresponding to the number of hours in a year, while in each pair of eyes lightning flashes and torches blaze, consuming all who look at him. The height of his body is a journey of 2500 years.

see M.20.1²(14); A.6.5²(3); F.5.10²(1);
G.10.1²(1); G.10.5²(1); G.5.13²(1)

III En 25.2-4

---> C.3.a(4)

M.14.2²(15) Soperi'el and Soperi-el, two princes of angels, have wings as numerous as the days of the year and as wide as the breadth of heaven. They are as tall as the seven heavens, with

appearances like lightning, bodies full of eyes, eyes like the sun, lips like the gates of the east, tongues like blazing torches as high as the sea's waves, while flames and lightnings issue from their mouths and fire is kindled from their sweat.

see M.20.1²(15); A.6.5²(4); Ba.16.4²(1);
G.4.1²(1); G.5.15²(3); G.16.12²(1);
I.10.1²(3); I.10.5²(1); Ib.6.5²(1);
Ib.16.12²(2)

III En 18.25

---> C.12(1); C.3.a(6)

M.14.2²(16) Demons have wings.

see M.20.1²(16)

GL 5, 108, n.98

---> A.1.a(5)

M.14.2²(17) The angel Sammael (Satan) has twelve wings before his fall (instead of the usual six).

see M.20.1²(17); A.6.5²(9); G.5.15²(4);
G.4.1²(5)

GL 1, 63; GL 5, 52, n.155; GL 5, 84, n.34

---> C.3.a(18)

M.14.2²(18) Abiezethibou is a one-winged demon, an adversary of Moses in Egypt who is trapped in the Red Sea when the parted waters return.

see M.20.1²(18)

TSol 6.3; TSol 25.2-3

---> C.1(21)

M.14.2²(19) The Antichrist has fiery wings, skinny legs, a tuft of grey hair on the front of his bald head, eyebrows reaching to his ears, and a leprous bare spot on the palms of his hands. He can appear as a child or an old man, but cannot change the signs on his head.

see M.20.1²(19); E.2.1²(1); E.11.4²(1);
Gb.6.5²(1); Pa.23.1²(1); T.6.4²(1)

ApEl 3.15-17; ApEl 5.20

---> C.1(26)

M.14.2²(20) The angel Azazel has twelve wings and human hands and feet attached to the body of a dragon.

see M.20.1²(20); P.21.6²(1); U.21.6²(1)

ApAb 23.7; GL 5, 123-124, n.131

---> C.1(28)

M.14.2⁹(1) A woman called Istehar is given wings by the angels who want to seduce her, and with the help of these wings she escapes her seducers and ascends to heaven, where she is changed into the constellation Virgo.

see M.20.1⁹(1); A.27.6⁹(1)

BHM 4.3 Shemchasai and Asael (Hebrew text,
p.156); BHM 5.21 Midrash Fragments 4 (Hebrew
text, p.156)

---> B.18.a(12)

M.14.2⁹(2) The two Egyptian magicians Jannes and Jambres
make wings for themselves with which to fly to
heaven and escape drowning in the Red Sea.
see M.20.1⁹(2)

---> B.18.a(3)

M.14.2⁹(3) Two women with wings like a stork raise a
bushel containing another woman (the
personification of Wickedness) midway between
earth and heaven before taking it to the land
of Shinar where they build a temple for it.
see M.20.1⁹(3)
Zc 5.5f.

---> B.22.b(9)

M.20 SHOULDERS OR BACK WITH BIRD ATTRIBUTE(S)

M.20.1 Shoulder(s) or back with wings

M.20.1²(1) Angels have wings.
see M.14.2²(1)

I En 93.12; BR 65.21

---> A.1.a(5)

M.20.1²(2) The angel Ben Nez has wings.

see M.14.2²(2)

GL 1, 12; GL 5, 14, n.36

---> B.22.a(2); B.15.b(2)

M.20.1²(3) Two hundred winged angels govern the stars.

see M.14.2²(3)

II En 4.2(J and A)

---> B.22.a(6)

M.20.1²(4) The two angels Samuil and Raguil, who take Enoch to heaven, have wings more glistening than gold.

see M.14.2²(4); F.10.1²(4); P.11.2²(1);

Ia.10.1²(1); G.10.1²(2); A.6.5²(5)

II En 1.4-6(J and A); II En 3.1-3(J and A); II

En 33.6(J and A)

---> B.22.b(2); C.3.a(14)

M.20.1²(5) Elijah, after his removal from earth, has wings with four beats of which he can traverse the world.

see M.14.2²(5); A.22.1²(1); A.9.2²(1);

Pc.10.7⁹(1); A.10.1⁹(9)

GL 4, 203; GL 6, 326, n.46

---> B.19.a(4); B.22.a(9)

M.20.1²(6) The angel Gallizur, also called Raziel, stands

before the Throne with outspread wings.

see M.14.2²(6)

GL 3, 112; GL 6, 46, n.247

---> B.22.a(8); B.21(1)

M.20.1²(7) The angel Gabriel claps his wings together and the noise this produces is so terrific that the Assyrians give up the ghost.

see M.14.2²(7)

GL 6, 363, n.58; GL 4, 269

---> B.15.a(5)

M.20.1²(8) The four Cherubim seen by Ezekiel (and by Enoch, who names them Hayyot) each have four wings, two of which touch each other above their heads while the other two cover their bodies.

see F.18.5²(2); F.20.1²(1); F.18.4²(1);

M.14.2²(8); F.5.3²(1); U.18.3²(1);

P.21.1²(1); A.14.10²(1); G.4.1²(4); G.5.15²(5)

Ezk 1.6,8,9,11,23,24; Ezk 3.13; Ezk

10.5,8,11,16-21; Ezk 11.22; III En 21.1-3

---> C.1(16)

M.20.1²(9) The Lord of Spirits has four wings, on which a multitude of angels stand and beneath which the righteous will dwell.

see M.14.2²(9)

I En 39.7; I En 40.1-2

---> C.3.a(15)

M.20.1²(10) Angels have six wings, including the angels who accompany the sun and the moon.

see M.14.2²(10)

II En 11.4-5(J); II En 16.7(J and A); BR 65.21

---> A.1.a(3)

M.20.1²(11) The Cherubim seen by Enoch and Abraham have six wings. (Those seen by Ezekiel have four.)

see M.14.2²(11)

II En 19.6(A); II En 21.1(J); ApAb 18.3-7;

QuesEzra (Recension A) 29

---> C.1(16)

M.20.1²(12) The Seraphim seen by Isaiah, Moses and Enoch have six wings. Those seen by Enoch and Moses also have calves' feet.

see M.14.2²(12); U.18.3²(2); F.10.1²(1);

F.6.1²(2); G.10.2²(2); G.4.1²(4); G.5.15²(5)

Is 6.2; II En 21.1(J); III En 26.9-11; II En 20.1(J); LadJac 2.15; QuesEzra (Recension A)

29; LAE(ApMos) 37.3; BHM 5.21 (Midrash Fragments 21); HelSynPro 82; GL 6, 359, n.36;

GL 2, 309; GL 5, 416-418, n.117

---> B.22.a(5); B.21(2); B.13.a(1); B.8(1); B.2.b(1)

M.20.1²(13) Seventy-two wings are attached to Enoch's body, thirty-six to the left and thirty-six to the right, at his transformation into Metatron.

A.6.3²(2); A.6.5²(12); G.5.13²(2); G.10.2²(3);
M.14.2²(13); A.16.12²(6); B.16.12²(1);
E.16.4²(1); G.16.12²(5); V.16.12²(1);
Va.16.12²(1); A.10.1²(6)

III En 9.3; III En 42.2

---> A.35(2)

M.20.1²(14) Opanni'el, the prince of the Ophanim, has one hundred wings on each side of his body. He also has sixteen faces, 8766 eyes corresponding to the number of hours in a year, while in each pair of eyes lightning flashes and torches blaze, consuming all who look at him. The height of his body is a journey of 2500 years.

see M.14.2²(14); A.6.5²(3); F.5.10²(1);
G.10.1²(1); G.10.5²(1); G.5.13²(1)

III En 25.2-4

---> C.3.a(4)

M.20.1²(15) Soperi'el and Soperi-el, two princes of angels, have wings as numerous as the days of the year and as wide as the breadth of heaven. They are as tall as the seven heavens, with

appearances like lightning, bodies full of eyes, eyes like the sun, lips like the gates of the east, tongues like blazing torches as high as the sea's waves, while flames and lightnings issue from their mouths and fire is kindled from their sweat.

see M.14.2²(15); A.6.5²(4); Ba.16.4²(1);
G.4.1²(1); G.5.15²(3); G.16.12²(1);
I.10.1²(3); I.10.5²(1); Ib.6.5²(1);
Ib.16.12²(2)

III En 18.25

---> C.12(1); C.3.a(6)

M.20.1²(16) Demons have wings.

see M.14.2²(16)

GL 5, 108, n.98

---> A.1.a(5)

M.20.1²(17) The angel Sammael (Satan) has twelve wings before his fall (instead of the usual six).

see M.14.2²(17); A.6.5²(9); G.5.15²(4);
G.4.1²(5)

GL 1, 63; GL 5, 52, n.155; GL 5, 84, n.34

---> C.3.a(18)

M.20.1²(18) Abhezethibou is a one-winged demon, an adversary of Moses in Egypt who is trapped in the Red Sea when the parted waters return.

see M.14.2²(18)

TSol 6.3; TSo1 25.2-3

---> C.1(21)

M.20.1²(19) The Antichrist has fiery wings, skinny legs, a tuft of grey hair on the front of his bald head, eyebrows reaching to his ears, and a leprous bare spot on the palms of his hands. He can appear as a child or an old man, but cannot change the signs on his head.

see M.14.2²(19); E.2.1²(1); E.11.4²(1);
Gb.6.5²(1); Pa.23.1²(1); T.6.4²(1)

ApEl 3.15-17; ApEl 5.20

---> C.1(26)

M.20.1²(20) The angel Azazel has twelve wings and human hands and feet attached to the body of a dragon.

see M.14.2²(20); P.21.6²(1); U.21.6²(1)

ApAb 23.7; GL 5, 123-124, n.131

---> C.1(28)

M.20.1⁹(1) A woman called Istehar is given wings by the angels who want to seduce her, and with the help of these wings she escapes her seducers and ascends to heaven, where she is changed into the constellation Virgo.

see M.14.2⁹(1); A.27.6⁹(1)

BHM 4.3 Shemchasai and Asael (Hebrew text,
p.156); BHM 5.21 Midrash Fragments 4 (Hebrew
text, p.156)

---> B.18.a(12)

M.20.1⁹(2) The two Egyptian magicians Jannes and Jambres
make wings for themselves with which to fly to
heaven and escape drowning in the Red Sea.
see M.14.2⁹(2)

---> B.18.a(3)

M.20.1⁹(3) Two women with wings like a stork raise a
bushel containing another woman (the
personification of Wickedness) midway between
earth and heaven before taking it to the land
of Shinar where they build a temple for it.
see M.14.2⁹(3)
Zc 5.5f.

---> B.22.b(9)

M.24 WOUNDED OR MUTILATED SHOULDER(S) OR BACK

M.24.1 Slashed shoulder(s)

M.24.1⁹(1) The shoulder of Dositheus, a Tubian, is
slashed by one of the Thracian cavalry when he
grasps Gorgias.

II M 12.25

---> A.20(11)

N THE BREAST

Na THE MALE BREAST

Na.13 PECULIARITY OF SKIN OF BREAST

Na.13.2 Engraving on breast

Na.13.2⁹(1) The name of Dagon, Goliath's god, is engraved
upon Goliath's breast.

see A.23.1⁹(15); A.23.6⁹(4); A.6.1⁹(8);
A.6.5⁹(11)

Shir 4.4⁵

---> B.13.a(16)

Nb THE FEMALE BREAST(S)

Nc THE NIPPLE(S)

Nc.10 UNUSUAL EMISSION FROM NIPPLE(S)

Nc.10.1 Emission of milk from nipple(s) of male

Nc.10.1⁹(1) Milk flows from the nipples of Mordecai to
feed the baby Esther.

see Nd.9.1⁹(1)

BR 30.8

---> B.32(7)

Nd MILK

Nd.5 UNUSUAL QUANTITY OF MILK

Nd.5.1⁹(1) Sarah has enough milk in her breasts to suckle
all the babies present at Isaac's
circumcision.

see A.10.1⁹(5); F.10.1⁹(3); Vg.1.1⁹(1);
Vg.23.1⁹(3)

GL 1, 263; GL 5, 246, n.208

---> B.32(3); B.3(1)

Nd.9 MILK FROM PERSON OF OPPOSITE SEX

Nd.9.1 Milk from male

Nd.9.1⁹(1) Milk flows from the breasts of Mordecai to
feed the baby Esther.

see Nc.10.1⁹(1)

BR 30.8

---> B.32(7)

Nd.26 MILK OF UNUSUAL AGE GROUP

Nd.26.4 Milk from mother although son is adult

Nd.26.4⁹(1) Milk flows from the breasts of Joshua's mother

when, unwittingly, he is about to marry her,
having killed his father.

GL 4, 3; GL 6, 169, n.2

---> B.10.a(3); B.6.b(7)

0 THE ARM(S)

0.5 UNUSUAL NUMBER OF ARMS

0.5.3 Four arms

0.5.3²(1) Enepsigos, a female demon, has two pairs of arms and two heads on her shoulders. She hovers near the moon and can assume three forms.

see D.5.1²(1)

TSol 15.1-5

---> C.1(18)

0.5.3⁹(1) Tebel, the second earth, is inhabited by humans with four arms.

see D.5.1⁹(1); P.5.3⁹(1); T.5.3⁹(1);

U.5.3⁹(1); D.18.4⁷(1); D.18.5⁷(1); D.18.6⁷(1);

D.21.4⁷(1); D.21.5⁷(1); D.21.6⁷(1)

GL 1, 10

---> A.16.b(8); C.2(7)

0.6 UNUSUAL SIZE OF ARM(S)

0.6.1 Unusually large arm(s)

0.6.1⁹(1) Jacob's arms are as large as "the pillars supporting the bath-house in Tiberias."

see A.6.1⁹(5); G.23.4⁹(6); Ta.23.1⁹(1);
Ta.24.1⁹(1); Sa.2.3⁹(10); Sa.24.3⁹(10);
K.13.10⁹(1); Q.6.1⁹(1); K.16.5⁹(1); T.23.1⁹(3);
G.23.5⁹(3)

BR 65.17

---> C.3.a(28)

0.6.5 Abnormally long arm(s)

0.6.5⁹(1) Pharaoh's daughter's arm lengthens
miraculously to reach over a distance of sixty
ells and grasp the ark containing Moses.

ShR 1.23

---> B.19.a(7)

0.13 PECULIARITY OF SKIN OF ARM(S)

0.13.2 Brand or engraving on arm(s)

0.13.2⁹(1) The letter Teth (the ninth letter of the Hebrew
alphabet) is engraved upon Cain's arm.

see A.23.1⁹(1); F.10.1⁹(1); F.11.1⁹(1);
Fb.13.2⁹(1); Fb.14.2⁹(1); Fb.18.11⁹(1);
B.13.2⁹(1); F.11.3⁹(1); A.13.2⁹(1)

GL 5, 141, n.27

---> B.4(4)

0.13.6 Hairy arm(s)

0.13.6⁹(1) Esau has hairy arms.

see A.13.6⁹(1); B.18.3⁹(1); E.4.1⁹(1);
A.11.3⁹(2); P.13.6⁹(1); B.11.3⁹(1);
B.13.6⁹(1); E.26.1⁹(1); Ic.26.1⁹(1);
Sa.2.3⁹(2); Sa.24.3⁹(2); A.13.1⁹(1);
B.13.1⁹(1)

Gn 27.23; BR 65.15; BR 65.22

---> C.7(2); C.6.b(8)

0.16 ARM(S) OF UNUSUAL SUBSTANCE

0.16.1 Arm(s) of iron

0.16.1²(1) The Antichrist's right arm is made of iron and his left arm of copper. His lower teeth are made of iron and his lower jaw of diamond. He is ten cubits tall, while his feet and right hand are three cubits long. His hair reaches to his feet and he is three-crested. His eyes are like the rising morning star and his right eye like a lion's. He is long faced, long nosed and disorderly, with three letters written on his forehead: A, K and T, signifying denial, rejection and the befouled dragon. His mother conceives him by touching the head of a fish.

see 0.16.2²(3); A.6.5²(13); E.6.5²(1);

Fb.13.2²(3); Fc.16.5²(1); G.10.2²(6);
G.18.1²(1); Ic.16.1²(1); U.6.5²(2)
ApDan 9.11,16-26

---> C.1(25); A.3.c(1)

0.16.2 Arm(s) of copper or bronze

0.16.2²(1) An angel with arms and legs as if of burnished
bronze, a body like beryl, chrysolite or *y/i*
topaz, a face like lightning and eyes like
fiery torches (and a voice like the voice of a
crowd) is seen by Daniel in a vision.
see A.16.18²(1); F.16.12²(2); G.16.12²(3);
T.16.2²(1)
Dn 10.6

---> C.1(14)

0.16.2²(2) The myriads of angels in the seventh heaven
(called Arabot) have arms and feet like
burnished bronze, eyes like torches of fire
and faces like lightning.
see F.16.13²(1); G.16.12²(4); U.16.2²(2)
III En 35.1-2; III En 22b.6(Appendix)

---> C.3.a(9)

0.16.2²(3) The Antichrist's left arm is made of copper
and his right arm of iron. His lower teeth are
made of iron and his lower jaw of diamond. He

is ten cubits tall, while his feet and right hand are three cubits long. His hair reaches to his feet and he is three-crested. His eyes are like the rising morning star and his right eye like a lion's. He is long faced, long nosed and disorderly, with three letters written on his forehead: A, K and T, signifying denial, rejection and the befouled dragon. His mother conceives him by touching the head of a fish.

see 0.16.1²(1); A.6.5²(13); E.6.5²(1);
Fb.13.2²(3); Fc.16.5²(1); G.10.2²(6);
G.18.1²(1); Ic.16.1²(1); U.6.5²(2)

ApDan 9.11,16-26

---> C.1(25); A.3.c(1)

0.23 DISEASE, PARALYSIS OR MALFUNCTION OF ARM(S)

0.23.2 Trembling or agitation or arm(s)

0.23.2⁹(1) David's limbs never cease from trembling after the day he sees an angel slay his four sons, the prophet Gad and the elders who accompany him, and then wipe his dripping sword on the king's garments.

see E.11.3⁹(1); Sa.2.3⁹(23); Sa.24.3⁹(23);
B.11.3⁹(3); T.23.2⁹(1); F.11.1⁹(6);
A.25.15⁹(3); A.23.1⁹(16); G.25.1⁹(1);

A.25.9⁹(2)

GL 4, 113; GL 6, 271, n.124

---> A.12.a(27); A.14.a(8)

0a THE ELBOW(S)

0b THE WRIST(S)

P THE HANDS

P.1 ABSENCE OF HANDS

P.1.1⁹(1) Many Israelites are maimed by falling masonry and lose their hands during the building work in Egypt.

see T.23.1⁹(2); G.23.4⁹(9); I.23.3⁹(4);
J.23.1⁹(3)

BaR 7.1; GL 3, 78; GL 6, 30, n.176; GL 3, 13

---> A.23(1)

P.1.1⁹(2) The hands of Eleazar, his six brothers and his mother are cut off, as well as their feet and tongues; their eyes are pierced, their heads scalped, and then they are fried alive by King Antiochus Epiphanes who wants them to taste pig's flesh.

see U.1.1⁹(1); D.2.2⁹(1); Ib.1.1⁹(3);
Ga.24.1⁹(4)

II M 7; IV Mac 6.6,25; IV Mac 7.13-14; IV Mac
9.28; IV Mac 10.5-8,17-21; IV Mac 11.18-19; IV
Mac 18.21

---> B.5(12); B.25.a(2); A.24(4)

P.2 ABSENCE OF PART OF HAND(S)

P.2.1 Absence of finger(s) or thumb(s)

P.2.1⁹(1) The Levites bite off their own fingers when they are asked to play their harps for the Babylonians.

see Pc.1.1⁹(1)

GL 4, 316-317; GL 6, 407, n.55

---> B.25.b(1)

P.2.1⁹(2) Two hundred thousand men amputate a finger when their commander, Bar Koziba, orders them to.

see Pc.1.1⁹(2)

EkR 2.2[§]4

---> B.1.a(3); B.4(13)

P.3 VITAL HAND(S)

P.3.1¹(1) A fiery hand appears and takes the keys from Jeconiah when he stands on the Temple roof, offering the keys back declaring that his people are no fit custodians of the Temple.

see P.16.12¹(1)

WR 19.6

---> B.19.a(2)

P.3.1⁹(1) A physician who has recommended a milk cure for the Persian king has a dream in which his hands, feet, eyes, mouth and tongue quarrel

with one another, each claiming the greatest share of credit in procuring the remedy for the king.

see G.3.1⁹(1); I.3.1⁹(1); Ib.3.1⁹(1);
U.3.1⁹(1)

GL 4, 174; GL 6, 302, n.97

---> B.5(13)

P.5 UNUSUAL NUMBER OF HANDS

P.5.3 Four hands

P.5.3⁹(1) The inhabitants of Tebel, the second earth, have four hands.

see D.5.1⁹(1); O.5.3⁹(1); T.5.3⁹(1);
U.5.3⁹(1); D.18.4⁷(1); D.18.5⁷(1); D.18.6⁷(1);
D.21.4⁷(1); D.21.5⁷(1); D.21.6⁷(1)

GL 1, 10

---> A.16.b(8); C.2(7)

P.6 UNUSUAL SIZE OF HAND(S)

P.6.5 Abnormally long hand(s)

P.6.5²(1) An angel, whose size is one-third of the world, can stretch his hand from heaven to earth at the behest of God.

ShR 3.6

---> C.4.a(4)

P.10 UNUSUAL EMISSION OR EMANATION FROM HAND(S)

P.10.1 Hand(s) that emits light

P.10.1¹(1) A brilliant light shines from the right hand of the Omnipotent One, from which the 955 heavens were created (but the right hand is banished behind Him because of the destruction of the Temple and cannot function again until its restoration).

see E.11.2¹(1); A.11.2¹(2); A.11.3¹(1);
D.16.3¹(1); E.11.1¹(1); E.12.3¹(1);
F.5.10¹(1); F.16.12¹(1); G.10.5¹(1);
Ia.16.12¹(1); A.11.2¹(1); P.10.7¹(1);
Pc.10.7¹(1); Gf.4.1¹(1); A.1.1¹(1);
Gf.27.2¹(1); A.10.1¹(1); Pc.10.3¹(1);
I.10.5¹(1); If.6.1¹(1)

III En 48a.1; III En 5.3; Hab 3.3-4

---> B.15.a(2); B.14.a(3)

P.10.3 Hand(s) that emits flames

P.10.3²(1) The hands of Kerubi'el, the prince of the Cherubim, emit flames, while his body is full of burning coals and covered with eyes and wings. Rays flash from his wheels.

see A.6.3²(1); A.6.5²(2); A.14.5²(1);
 A.14.10²(2); A.16.17²(1); A.20.1²(1);
 F.16.12²(1); G.5.15²(2); G.16.12²(2);
 Gc.16.12²(1); I.16.12²(1); Ib.16.12²(1);
 G.4.1²(3)

III En 22.3-9

---> C.3.a(7)

P.10.3²(2) Sparks fly from the hands and feet of the angel
 (probably Michael) seen by Asenath, and their
 appearance is like molten iron, while the
 hairs of his head are like a flaming torch,
 his face is like lightning and his eyes like
 sunshine.

see E.10.2²(1); F.10.1²(3); G.10.2²(4);
 P.16.1²(1); U.10.3²(1); U.16.1²(1)

JosAsen 14.9(8,9); JosAsen 16.12,13(7)

---> C.1(8)

P.10.7 Hand(s) that emits tears

P.10.7¹(1) God's right hand weeps because of the
 destruction of the Temple, and rivers of tears
 flow from the five fingers, falling into the
 Great Sea.

see E.11.2¹(1); A.11.2¹(2); A.11.3¹(1);
 D.16.3¹(1); E.11.1¹(1); E.12.3¹(1);
 F.5.10¹(1); F.16.12¹(1); G.10.5¹(1);

Ia.16.12¹(1); P.10.1¹(1); A.11.2¹(1);
 Pc.10.7¹(1); Gf.4.1¹(1); A.1.1¹(1);
 Gf.27.2¹(1); A.10.1¹(1); Pc.10.3¹(1);
 I.10.5¹(1); If.6.1¹(1)

III En 48a.4

---> A.12.a(2)

P.11 UNUSUAL COLOUR OF HAND(S)

P.11.2 White hand(s)

P.11.2²(1) The hands of the two angels Samuil and Raguil, who take Enoch to heaven, are whiter than snow.

see F.10.1²(4); Ia.10.1²(1); G.10.1²(2);
 M.14.2²(4); M.20.1²(4); A.6.5²(5)

II En 1.4-6(J and A); II En 3.1-3(J and A); II En 33.6(J and A)

---> C.3.a(14)

P.11.2⁹(1) Moses's hand turns leprous and white as snow when he puts it in his bosom and then takes it out again. When he repeats the operation, it returns to normal.

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);
 A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);
 I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);
 Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);

If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);
 A.25.9⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);
 Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);
 Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);
 P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);
 Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)

Ex 4.6; BaR 7.5; EzekTrag.Exagoge 129-131

---> A.26.b(23); B.7(4); B.3(2); B.5(2)

P.12 UNUSUAL SHAPE OF HAND(S)

P.12.1 Hand(s) of one piece, with fingers unseparated,

P.12.1⁹(1) Until the time of Noah, human hands consisted
 of one piece, without separate fingers.

GL 5, 168

---> A.8.a(2)

P.13 PECULIARITIES OF SKIN OF HAND(S)

P.13.2 Burnt hand(s)

P.13.2⁹(1) Moses's hand is burnt by a burning coal which
 he grasps and puts to his mouth.

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);
 A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);
 I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);
 Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);

If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);
P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);
Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);
Ga.10.2⁹(1); E.12.10⁹(1); A.25.9⁹(1);
P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);
Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)
ShR 1.26

---> A.14.c(10); B.3(3); B.6.a(8); B.9(6); B.20(2)

P.13.6 Hairy hand(s)

P.13.6⁹(1) Esau has hairy hands.

see A.13.6⁹(1); B.18.3⁹(1); E.4.1⁹(1);
0.13.6⁹(1); A.11.3⁹(2); B.11.3⁹(1);
B.13.6⁹(1); E.26.1⁹(1); Ic.26.1⁹(1);
Sa.2.3⁹(2); Sa.24.3⁹(2); A.13.1⁹(1);
B.13.1⁹(1)

Gn 27.23; BR 65.15; BR 65.22

---> C.7(2); C.6.b(8)

P.16 HAND(S) OF UNUSUAL SUBSTANCE

P.16.1 Hand(s) of iron

P.16.1²(1) The hands and feet of the angel (probably Michael) seen by Asenath are like glowing iron and emit sparks, while his face is like lightning, the hairs of his head like a

flaming torch, and his eyes like sunshine.

see E.10.2²(1); F.10.1²(3); G.10.2²(4);

P.10.3²(2); U.10.3²(1); U.16.1²(1)

JosAsen 14.9(8,9); JosAsen 16.12,13(7)

---> C.1(8)

P.16.11 Hand(s) of ice or hail

P.16.11²(1) An angel with hands of ice is sent to Enoch to
chill him before he returns to earth.

see A.16.10²(3)

II En 37.1-2(J); II En 37.1(A)

---> B.22.b(3)

P.16.12 Hand(s) of fire

P.16.12¹(1) A fiery hand appears and takes the keys from
Jeconiah when he stands on the temple roof
offering them back, declaring that his people
are no fit custodians of the Temple.

see P.3.1¹(1)

WR 19.6

---> C.1(1)

P.18 ANIMAL PART(S) IN PLACE OF HAND(S) OR HAND(S) WITH
ANIMAL ATTRIBUTES

P.18.5 Horse hoof(s) in place of hand(s)

P.18.5²(1) The stars (who are fallen angels) have hoofs
in place of hands and feet, and the sexual
organs of horses.

see U.18.5²(1); Sa.18.5²(1)

I En 88.1; I En 88.3

---> C.7(1)

P.21 HUMAN HAND(S) ON UNUSUAL CREATURE

P.21.1 Cherub or angel with human hand(s)

P.21.1²(1) The Cherubim have human hands under their
wings.

see F.18.5²(2); F.20.1²(1); F.18.4²(1);

M.20.1²(8); M.14.2²(8); U.18.3²(1);

F.5.3²(1); A.14.10²(1); G.4.1²(4); G.5.15²(5)

Ezk 10.8; Ezk 1.8

---> C.1(16)

P.21.6 Body of dragon or serpent with human hand(s)

P.21.6²(1) The angel Azazel has human hands and feet and
the body of a dragon with twelve wings.

see U.21.6²(1); M.14.2²(20); M.20.1²(20)

ApAb 23.7

---> C.1(28)

P.21.6¹⁰(1) Before the Fall, the serpent has human hands,
feet, ears and tongue, as well as wings.

see U.21.6¹⁰(1); Ib.21.6¹⁰(1); J.21.6¹⁰(1)

BR 19.1; BR 20.5; LAE(ApMos) 26.2-3; KR 10.11§1

---> C.3.a(44); C.5.a(4); A.16.a(6)

P.23 DISEASE, PARALYSIS OR MALFUNCTION OF HAND(S)

P.23.1 Leprous hand(s)

P.23.1⁹(1) Moses's hand turns leprous and white as snow
when he puts it in his bosom and takes it out
again. When he repeats the operation it
returns to normal.

see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);
A.6.5⁹(6); A.6.4⁹(2); A.25.9⁹(1); P.25.4⁹(1);
I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);
Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);
If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);
P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);
Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);
Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);
P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);
Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)

Ex 4.6; BaR 7.5; EzekTrag Exagoge 129-131

---> A.26.b(23); B.7(4); B.3(2); B.5(2)

P.23.1⁹(2) The Egyptians have leprous hands after placing

them in their bosoms and taking them out again
in imitation of Moses.

see B.23.1⁹(1); B.24.3⁹(2); B.23.2⁹(4);
B.24.3⁹(1); Ie.27.1⁹(1); Sa.24.2⁹(7);
B.24.4⁹(2); W.4.2⁹(2); Sa.2.1⁹(7); A.23.3⁹(1);
A.23.6⁹(1)

GL 2, 355; GL 5, 431, n.193

---> A.15(2)

P.23.6 Paralysis of hand(s)

P.23.6⁹(1) The hands of the Ishmaelites are paralysed when
they raise them to inflict a blow upon Joseph.
GL 2, 20; GL 5, 330, n.59

---> B.15.b(6)

P.23.6⁹(2) Joab's right hand is paralysed and stuck to
his sword (until he kills a pregnant woman and
the blood of the unborn baby separates his
hand from his sword).

see W.25.2⁹(1); U.13.1⁹(1)

GL 4, 100; GL 6, 258-259, n.77

---> A.12.b(1); A.14.c(15)

P.23.6⁹(3) King Jeroboam is unable to withdraw his
withered hand when he stretches it out to
seize a man of God.

see P.23.7⁹(2)

I K 13.4

---> B.3(10); A.26.b(44)

P.23.7 Withered hand(s)

P.23.7⁹(1) Simon's right hand withers for seven days
 after Joseph is sold to the Ishmaelites.

 see A.6.3⁹(3)

 TSim 2.12(T12P)

---> A.26.b(17); B.15.b(5)

P.23.7⁹(2) King Jeroboam's hand withers when he stretches
 it out to seize a man of God and he is unable
 to withdraw it.

 see P.23.6⁹(3)

 I K 13.4

---> B.3(10); A.26.b(44)

P.24 WOUNDED, MUTILATED OR MAIMED HAND(S)

P.24.4 Burnt hand(s)

P.24.4⁹(1) Moses's hand is burnt by a burning coal which
 he grasps and puts to his mouth.

 see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);

 A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);

 I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);

 Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);

If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);
P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);
Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);
Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);
A.25.9⁹(1); K.13.10⁹(2); B.16.12⁹(1);
Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)
ShR 1.26

---> A.14.c(10); B.3(3); B.6.a(8); B.9(6); B.20(2)

P.25 UNUSUAL ABILITIES OF HAND(S)

P.25.4 Hand(s) that speaks

P.25.4⁹(1) Moses's hand proclaims what has happened to it
after it has turned leprous in his bosom.
see F.10.1⁹(5); Sa.2.3⁹(17); Sa.24.3⁹(17);
A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); A.25.9⁹(1);
I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);
Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);
If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);
P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);
Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);
Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);
P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);
Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)
GL 5, 421, n.132

---> B.2.c(5)

Pa THE PALM(S)

Pa.23 DISEASE, PARALYSIS OR MALFUNCTION OF PALM(S)

Pa.23.1 Leprous palm(s)

Pa.23.1²(1) The Antichrist has a leprous bare spot on the palms of his hands, eyebrows reaching to his ears, fiery wings, skinny legs and a tuft of grey hair on the front of his bald head. He can appear as a child or an old man, but is unable to change the signs on his head.

see E.2.1²(1); E.11.4²(1); Gb.6.5²(1);
M.14.2²(19); M.20.1²(19); T.6.4²(1)

ApE1 3.15-17; ApE1 5.20

---> C.1(26)

Pb THE KNUCKLE(S)

Pc THE FINGER(S) OR THUMB(S)

Pc.1 ABSENCE OF FINGER(S) OR THUMB(S)

Pc.1.1 Absence of finger(s)

Pc.1.1⁹(1) The Levites bite off their own fingers when they are asked to play their harps for the Babylonians.

see P.2.1⁹(1)

GL 4, 316-317; GL 6, 407, n.55

---> B.25.b(1)

Pc.1.1⁹(2) Two hundred thousand men amputate a finger
when their commander, Bar Koziba, orders them
to.

see P.2.1⁹(2)

EkR 2.2⁵4

---> B.1.a(3); B.4(13)

Pc.1.2 Absence of thumb(s)

Pc.1.2⁹(1) Adoni-zedek's thumbs and big toes are cut off
by the tribe of Judah.

see Ub.1.1⁹(1)

Jg 1.6-7

---> A.26.b(36)

Pc.2 ABSENCE OF PART OF FINGER(S) OR THUMB(S)

Pc.2.1 Absence of fingertip(s) or nail(s)

Pc.2.1⁹(1) Job's fingertips and nails drop off (and his
body swarms with vermin).

see Pd.1.1⁹(1); A.23.1⁹(20); A.23.20⁹(2);

B.24.1⁹(4); Cc.23.3⁹(1); Cc.23.3⁹(2);

B.11.1⁹(3); B.23.20⁹(1); B.15.1⁹(2);

A.10.10⁹(1)

GL 2, 235; GL 5, 386, n.25

---> A.10(5); B.1.a(2)

Pc.3 VITAL FINGER(S) OR THUMB(S)

Pc.3.1²(1) Balshazzar sees the awesome fingers of an angel writing "Mene, Mene, Tekel, Upharsin", while the rest of the angel remains invisible.

Dn 5.5; GL 4, 343; GL 6, 430, n.1,2

---> B.24(4)

Pc.5 UNUSUAL NUMBER OF FINGERS OR THUMBS

Pc.5.5 Six fingers on hand(s)

Pc.5.5⁹(1) One of the Philistines who fights at Gath has six fingers on each hand and six toes on each foot.

see Ub.5.5⁹(1); A.6.1⁹(10)

II S 21.20; I Ch 20.6

---> A.1.b(8)

Pc.6 ABNORMAL SIZE OF FINGER(S) OR THUMB(S)

Pc.6.5 Abnormally long finger(s) or thumb(s)

Pc.6.5²(1) The fingers of the Hayyot (who bear the throne

of God) have a length of 8766 parasangs.

see A.10.5²(1)

III En 33.3; III En 34.1

---> C.3.a(8)

Pc.10 UNUSUAL EMISSION OR EMANATION FROM FINGER(S) OR
THUMB(S)

Pc.10.3 Finger(s) or thumb(s) that emits fire

Pc.10.3¹(1) God's little finger emits a devouring fire
which falls on the ranks of the angels and
splits them into 496,000 myriads of parts and
them devours them when the angels fail to
recite the "Holy".

see E.11.2¹(1); A.11.2¹(2); A.11.3¹(1);

D.16.3¹(1); E.11.1¹(1); E.12.3¹(1);

F.5.10¹(1); F.16.12¹(1); G.10.5¹(1);

Ia.16.12¹(1); P.10.1¹(1); P.10.7¹(1);

Pc.10.7¹(1); Gf.4.1¹(1); A.1.1¹(1);

Gf.27.2¹(1); A.10.1¹(1); A.11.2¹(1);

I.10.5¹(1); If.6.1¹(1)

III En 40.3; III En 47.1-3; III En 35.6

---> A.26.b(1); B.15.a(3)

Pc.10.3²(1) When the angel meets Jacob at the ford, he
sticks his finger into the ground and the
ground begins to emit fire.

---> B.4(1); C.8(1)

Pc.10.5 Finger(s) or thumb(s) that emits milk

Pc.10.5⁹(1) Milk flows from the little finger of Abraham's right hand when he is a baby.

see Pc.10.6⁹(1); A.10.1⁹(4); Sa.2.3⁹(7);
Sa.24.3⁹(7); A.6.5⁹(4); T.25.1⁹(1); F.10.1⁹(2)
GL 1, 189; GL 5, 210, n.14

---> B.32(2)

Pc.10.6 Finger(s) or thumb(s) that emits honey

Pc.10.6⁹(1) Honey flows from the little finger of Abraham's right hand when he is a baby.

see Pc.10.5⁹(1); A.10.1⁹(4); Sa.2.3⁹(7);
Sa.24.3⁹(7); A.6.5⁹(4); T.25.1⁹(1); F.10.1⁹(2)
GL 1, 189; GL 5, 210, n.14

---> B.32(2)

Pc.10.7 Finger(s) or thumb(s) that emits water

Pc.10.7¹(1) The Omnipresent One's right hand weeps at the destruction of the Temple, and five rivers of tears flow from his five fingers, falling into the Great Sea.

see E.11.2¹(1); A.11.2¹(2); A.11.3¹(1);

D.16.3 ¹ (1);	E.11.1 ¹ (1);	E.12.3 ¹ (1);
F.5.10 ¹ (1);	F.16.12 ¹ (1);	G.10.5 ¹ (1);
Ia.16.12 ¹ (1);	P.10.1 ¹ (1);	P.10.7 ¹ (1);
A.11.2 ¹ (1);	Gf.4.1 ¹ (1);	A.1.1 ¹ (1);
Gf.27.2 ¹ (1);	A.10.1 ¹ (1);	Pc.10.3 ¹ (1);
I.10.5 ¹ (1);	If.6.1 ¹ (1)	

III En 48a.4

---> A.12.a(2)

Pc.10.7⁹(1) Ten springs of water gush forth from Elijah's fingers when Elisha pours a little water over them.

see M.14.2²(5); M.20.1²(5); A.9.2²(1);
A.22.1²(1); A.10.1⁹(9)

GL 4, 199; GL 6, 320, n.18

---> B.4(9); B.5(10); B.7(5)

Pc.12 UNUSUAL SHAPE OF FINGER(S) OR THUMB(S)

Pc.12.1 Curved finger(s) or thumb(s)

Pc.12.1²(1) The Antichrist's fingers are like scythes, his feet measure two span, his mouth is one cubit long and his teeth one span. His right eye is like a rising morning star, his left eye unmoving, while on his forehead is the inscription "Antichrist".

see Pc.12.2²(1); Fb.13.2²(2); G.10.2²(5);

G.23.3²(1); I.6.1²(1); Ic.6.5²(1); U.6.5²(1)

GkApEzra 4.29f.

---> C.1(24)

Pc.12.2 Pointed finger(s) or thumb(s)

? sharp edged

Pc.12.2²(1) The Antichrist's fingers are like scythes, his feet measure two span, his mouth one cubit and his teeth a span. His right eye is like the rising morning star, his left eye is unmoving, while on his forehead is the inscription "Antichrist".

see Pc.12.1²(1); Fb.13.2²(2); G.10.2²(5);

G.23.3²(1); I.6.1²(1); Ic.6.5²(1); U.6.5²(1)

GkApEzra 4.29f.

---> C.1(24)

Pd THE FINGERNAIL(S)

Pd.1 ABSENCE OF FINGERNAIL(S)

Pd.1.1⁹(1) Job's nails and fingertips drop off (and his body swarms with vermin).

see Pc.2.1⁹(1); A.23.1⁹(20); A.23.20⁹(2);

B.24.1⁹(4); Cc.23.3⁹(1); Cc.23.3⁹(2);

B.11.1⁹(3); B.23.20⁹(1); B.15.1⁹(2);

A.10.10⁹(1)

GL 2, 235; GL 5, 386, n.25

---> A.10(5); B.1.a(2)

Pd.6 ABNORMAL SIZE OF FINGERNAIL(S)

Pd.6.1 Abnormally large fingernail(s)

Pd.6.1³(1) The fingernails of giants are large enough to stop up a spring of water according to a report by the Israelites who have been on a reconnaissance mission into Canaan.

GL 3, 275-276; GL 6, 96, n.532

---> A.1.a(18)

Pd.6.5 Abnormally long fingernail(s)

Pd.6.5⁹(1) Nebuchadnezzar's nails become like a bird's claws when he is driven from human society and lives like a beast for seven years.

see Pd.12.1⁹(1); E.6.5⁹(5); A.27.2⁹(3);
Cc.27.1⁹(1); Cc.27.4⁹(1); Ib.1.1⁹(2);
A.6.2⁹(2); U.23.1⁹(4); T.24.3⁹(1); A.2.4⁹(1)

Dn 4.30

---> A.9(3)

Pd.10 UNUSUAL EMISSION OR EMANATION FROM FINGERNAILS

Pd.10.16 Emission of semen from fingernails

Pd.10.16⁹(1) Joseph's semen is diffused and emerges from
his fingernails when Potiphar's wife tries to
seduce him.

see Sd.4.1⁹(1)

BR 87.7; BR 98.20

---> B.14.b(3)

Pd.12 UNUSUAL SHAPE OF FINGERNAIL(S)

Pd.12.1 Curved fingernail(s)

Pd.12.1⁹(1) Nebuchadnezzar's nails become like a bird's
claws when he is driven from human society and
lives like a beast for seven years.

see Pd.6.5⁹(1); E.6.5⁹(5); A.27.2⁹(3);
Cc.27.1⁹(1); Cc.27.4⁹(1); Ib.1.1⁹(2);
A.6.2⁹(2); U.23.1⁹(4); T.24.3⁹(1); A.2.4⁹(1)

Dn 4.30

---> A.9(3)

Q THE STOMACH AND THE WAIST

Q.6 ABNORMAL SIZE OF STOMACH OR WAIST

Q.6.1 Abnormally large stomach or waist

Q.6.1⁹(1) Jacob's loins are like a giant's.

hardly the same!

see A.6.1⁹(5); G.23.4⁹(6); Ta.23.1⁹(1);

Ta.24.1⁹(1); Sa.2.3⁹(10); Sa.24.3⁹(10);

O.6.1⁹(1); K.13.10⁹(1); K.16.5⁹(1); T.23.1⁹(3);

G.23.5⁹(3)

GL 2, 175; GL 5, 374-375, n.432

---> C.3.a(28)

Qa THE NAVEL

Qa.14 UNUSUAL PROTUBERANCES OR PROTRUSIONS ON NAVEL

Qa.14.1 Umbilical cord attached to navel

Qa.14.1⁹(1) In the days of the sons of Noah children can
run, speak and obey orders while still
attached by the umbilical cord to their
mothers.

see A.26.1⁹(1)

BR 36.1; WR 5.1

---> A.16.a(5)

Qa.14.1¹⁰(1) Adne Sadeh, the "man of the mountain", has a human form but is fastened to the ground by means of a string protruding from his navel.

GL 1, 31-32; GL 5, 50, n.147-149

---> C.2(6); A.16.b(7)

Qa.15 ABNORMAL PUNCTURE OR OPENING IN NAVEL

Qa.15.1⁹(1) The navels of the spies who have tried to dissuade the Israelites from entering Canaan are pierced by worms that crawl out of their tongues.

see Ib.6.5⁹(1); Ib.23.20⁹(1)

GL 3, 283; GL 6, 98, n.552

---> A.26.b(31)

R THE BUTTOCK(S)

R.14 UNUSUAL PROTUBERANCES OR PROTRUSIONS ON BUTTOCK(S)

R.14.1 Tail on buttock(s)

R.14.1⁹(1) Adam is created with a tail, but the tail is later removed by God because of the dignity owing to man.

see Cb.9.1⁹(1); F.5.1⁹(1); A.9.1⁹(1);
A.12.1⁹(1); R.18.1⁹(1); A.6.1⁹(1); A.6.1⁹(2);
A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2); A.13.10⁹(1);
B.13.10⁹(1); A.10.1⁹(1); A.10.1⁹(2);
Sa.2.3⁹(1); Sa.24.3⁹(1); A.16.9⁹(1);
Ca.9.1⁹(1); Cb.5.1⁹(1); G.23.5⁹(1);
J.23.1⁹(1); A.4.1⁹(1); D.14.10⁹(1);
E.14.10⁹(1); Fb.14.10⁹(1); G.14.10⁹(1);
H.14.10⁹(1); I.14.10⁹(1); J.14.10⁹(1);
Ja.14.10⁹(1)

BR 14.10

---> A.8.b(2)

R.18 BUTTOCK(S) WITH ANIMAL ATTRIBUTES

R.18.1 Buttock(s) with tail

R.18.1⁹(1) Adam is created with a tail, but the tail is later removed by God because of the dignity

owing to man.

see Cb.9.1⁹(1); F.5.1⁹(1); A.9.1⁹(1);
R.14.1⁹(1); A.12.1⁹(1); A.6.1⁹(1); A.6.1⁹(2);
A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2); A.13.10⁹(1);
B.13.10⁹(1); A.10.1⁹(1); A.10.1⁹(2);
Sa.2.3⁹(1); Sa.24.3⁹(1); A.16.9⁹(1);
Ca.9.1⁹(1); Cb.5.1⁹(1); G.23.5⁹(1);
J.23.1⁹(1); A.4.1⁹(1); D.14.10⁹(1);
E.14.10⁹(1); Fb.14.10⁹(1); G.14.10⁹(1);
H.14.10⁹(1); I.14.10⁹(1); J.14.10⁹(1);
Ja.14.10⁹(1)

BR 14.10

---> A.8.b(2)

Ra THE ANUS

Ra.23 DISEASE, PARALYSIS OR MALFUNCTION OF ANUS

Ra.23.1 Anus closed up

Ra.23.1⁹(1) The anus of the Philistines and their beasts
are closed up when King Abimelech takes Sarah
as a wife.

see Ga.23.2⁹(1); Ha.23.1⁹(1); I.23.4⁹(1);
J.23.2⁹(1); Sa.23.2⁹(1); Sb.23.2⁹(1)

GL 1, 258; GL 5, 243, n.190; GL 5, 244, n.202

---> B.10.a(2)

Rb THE EXCREMENT

Rb.6 UNUSUAL SIZE OR QUANTITY OF EXCREMENT

Rb.6.1 Abnormally large turds or large quantity of
excrement

Rb.6.1⁹(1) Zedekiah has extreme diarrhoea after
Nebuchadnezzar has given him food for this
very purpose, intending to shame him and
expose him to ridicule.

see Rb.13.2⁹(1)

GL 6, 384, n.8

---> B.24(18); B.25.a(1); A.14.d(5)

Rb.13 PECULIARITY OF TEXTURE OF EXCREMENT

Rb.13 Unusually soft excrement

Rb.13.2⁹(1) Zedekiah has diarrhoea after Nebuchadnezzar
has given him food for that very purpose,
intending to shame him and expose him to
ridicule.

see Rb.6.1⁹(1)

GL 6, 384, n.8

---> B.24(18); B.25.a(1); A.14.d(5)

S THE GENITALS

Sa THE MALE GENITALS

Sa.2 ABSENCE OF PART OF MALE GENITALS

Sa.2.1 Absence of testicle(s)

Sa.2.1⁹(1) Noah is castrated by his son, Ham (or by his grandson Canaan), as he lies drunk and exposed.

see A.11.2⁹(1); A.11.3⁹(1); G.10.2⁹(1);
Sa.2.3⁹(4); Sa.24.3⁹(4); E.11.2⁹(1);
T.23.1⁹(1); I.10.4⁹(1); Sa.24.10⁹(1);
Va.24.1⁹(1); If.26.1⁹(1); B.11.2⁹(1);
B.11.3⁹(2); Sa.24.2⁹(1)
BR 36.3; BR 36.7; WR 17.5

---> B.14.b(2)

Sa.2.1⁹(2) Potiphar (or Poti-phaera) is castrated by the angel Gabriel (or by God) because he has bought Joseph for sexual purposes.

see Sa.24.2⁹(2)

BR 86.3; Jub 34.11; Jub 39.2; Shir 1.1⁶1

---> A.26.b(15); B.23.b(2)

Sa.2.1⁹(3) Eunuchs act as servants and messengers for Potiphar and his wife.

see Sa.24.2⁹(3)

Jub 39.14; GL 2, 40-42; GL 5, 337, n.99

---> B.22.a(13)

Sa.2.1⁹(4) Eunuchs bring food mixed with enchantments to Joseph from Pentephris's wife, but Joseph looks up and sees a frightening angel with a sword and a bowl and realizes it is a trick to lead him astray.

see Sa.24.2⁹(4)

TJos 6.2(T12P)

---> D.1.c(1)

Sa.2.1⁹(5) A eunuch tells Pentephris's wife about Joseph, and she goes to see him.

see Sa.24.2⁹(5)

TJos 12.1(T12P)

---> D.1.c(2)

Sa.2.1⁹(6) A eunuch is sent by Pentephris's wife to buy Joseph.

see Sa.24.2⁹(6)

TJos 16.1f.(T12P)

---> D.1.c(3)

Sa.2.1⁹(7) The Egyptians are emasculated by frogs. These frogs also leap around, croaking, in their entrails.

see Sa.24.2⁹(7); B.24.3⁹(1); B.23.1⁹(1);
P.23.1⁹(2); B.24.3⁹(2); B.24.4⁹(2);
B.23.2⁹(4); Ie.27.1⁹(1); W.4.2⁹(2);
A.23.3⁹(1); A.23.6⁹(1)

ShR 10.3,6; ShR 15.27; GL 2, 342, 345, 349-351

---> A.26.b(25); B.5(3)

Sa.2.1⁹(8) Agag is castrated by Samuel because he has
taken the circumcised members of slain
Israelites and thrown them upwards, exclaiming
"This is what thou hast chosen".

see Sa.24.2⁹(8)

EkR 3.64~~6~~⁹

---> A.26.b(35)

Sa.2.1⁹(9) Seventy eunuchs guard Solomon's daughter in
the high tower in which he has imprisoned her.

see Sa.24.2⁹(9)

GL 4, 175-176; GL 6, 303, n.100

---> B.22.a(14)

Sa.2.1⁹(10) Johanan brings back the eunuchs from Gibeon.

see Sa.24.2⁹(10)

Jr 41.16

---> D.1.c(16)

Sa.2.1⁹(11) A eunuch who is in command of the fighting
men is taken prisoner by Nebuzradan, an

officer of the king of Babylon who enters
Jerusalem to sack it.

see Sa.24.2⁹(11)

II K 25.19; Jr 52.25

---> D.1.c(9)

Sa.2.1⁹(12) Eunuchs leave Jerusalem for Babylon together
with King Jeconiah and the Queen Mother, the
nobility of Judah and Jerusalem and the
blacksmiths and metal workers.

see Sa.24.2⁹(12)

Jr 29.2

---> D.1.c(18)

Sa.2.1⁹(13) King Ahab employs eunuchs.

see Sa.24.2⁹(13)

I K 22.9; II Ch 18.8

---> D.1.c(7)

Sa.2.1⁹(14) The king of Israel employs eunuchs.

see Sa.24.2⁹(14)

II K 8.6

---> D.1.c(5)

Sa.2.1⁹(15) Two or three eunuchs throw Jezebel out of a
window at Jehu's command.

see Sa.24.2⁹(15)

II K 9.32-33

---> D.1.c(6)

Sa.2.1⁹(16) King Jehoiachin's eunuchs are deported to
Babylon after the siege of Jerusalem.

see Sa.24.2⁹(16)

II K 24.12,15

---> D.1.c(8)

Sa.2.1⁹(17) The seven eunuchs who attend King Ahasuerus -
Mehuman, Biztha, Harbona, Bigtha, Abagtha,
Zethar and Carkas - are commanded to bring
Queen Vashti before the king who wishes to
display her beauty.

see Sa.24.2⁹(17)

Est 1.10-11

---> D.1.c(14)

Sa.2.1⁹(18) Harbona, a eunuch who attends King
Ahasuerus, reminds the king that Haman has
erected a gallows.

see Sa.24.2⁹(18)

Est 7.9

---> D.1.c(13)

Sa.2.1⁹(19) The two eunuchs Hegai and Shashai are the
custodians of King Ahasuerus's harems.

see Sa.24.2⁹(19)

Est 2.3,14,15

---> B.22.a(15)

Sa.2.1⁹(20) Bigthan and Teresh, two of King Ahasuerus's eunuchs, who guard the palace, prepare to assassinate the king until Mordecai uncovers the plot.

see Sa.2.1⁹(20)

Est.Introduction 1m-1r; Est 2.21-23

---> D.1.c(11)

Sa.2.1⁹(21) Esther is served by a eunuch called Hegai, chief of the eunuchs of the harem.

see Sa.24.2⁹(21)

EsR 5.3; GL 4, 386; GL 6, 460, n.75

---> B.22.a(17)

Sa.2.1⁹(22) Hathach, a eunuch whom the king has appointed to wait on Esther, is sent by her to Mordecai to obtain information.

see Sa.24.2⁹(22)

Est 4.5

---> D.1.c(12)

Sa.2.1⁹(23) Ebed-melech the Cushite, a eunuch attached to the palace, intervenes to save Jeremiah's life and helps to rescue him from the well.

see Sa.24.2⁹(23)

Jr 38.7-13

---> D.1.c(15)

Sa.2.1⁹(24) Hezekiah is castrated by God for revealing the secrets of David and Solomon.

see Sa.24.2⁹(24); A.25.30⁹(1); B.2.2⁹(1);
E.1.1⁹(2); B.15.1⁹(1)

LivPro(Isaiah) 1.13

---> A.26.b(47)

Sa.2.1⁹(25) Isaiah announces to Hezekiah that his sons will be eunuchs in the palace of the king of Babylon.

see Sa.24.2⁹(25)

II K 20.18; GL 3, 359; GL 6, 125, n.730

---> A.6.b(2)

Sa.2.1⁹(26) Bagoas is a eunuch who is in charge of the "personal affairs" of Holofernes.

see Sa.24.2⁹(26)

Jdt 12.11

---> B.22.a(16)

Sa.2.1⁹(27) Daniel and his friends, Hananiah, Mishael and Azariah, mutilate themselves when they are accused by King Nebuchadnezzar of leading an unchaste life.

see Sa.24.2⁹(27); A.6.1⁹(13)

LivPro(Daniel) 4.2; GL 4, 326; GL 6, 415, n.78

---> B.3(9)

Sa.2.1⁹(28) Ashpenaz, the chief eunuch of King Nebuchadnezzar, is ordered to select from the Israelites a certain number of boys suitable for service in the palace of the king.

see Sa.24.2⁹(28)

Dn 1.3-21

---> D.1.c(10)

Sa.2.1⁹(29) The eunuchs, priests and nobles of Judah and Jerusalem and all the people of the country who have "passed between the parts of the calf" will be put into the power of their enemies.

see Sa.24.2⁹(29)

Jr 34.19

---> D.1.c(17)

Sa.2.3 Absence of foreskin

Sa.2.3²(1) Certain classes of angels are created circumcised.

see Sa.24.3²(1)

GL 5, 66, n.6

---> C.3.a(17); C.11(1)

Sa.2.3³(1) The giant Og, also known as Eliezer, Abraham's

servant, is circumcised by Abraham.

see Sa.24.3³(1); A.6.3³(1); A.6.5³(6);
Va.6.5³(1); Ic.6.5³(1); Ic.7.2³(1);
Ic.7.3³(1); Ic.2.8³(1); Ic.5.11³(1);
U.6.5³(1); A.6.1³(12)

GL 6, 119, n.691

---> C.11(2); B.13.a(2)

Sa.2.3⁹(1) Adam is created circumcised.

see Cb.9.1⁹(1); F.5.1⁹(1); A.9.1⁹(1);
R.14.1⁹(1); R.18.1⁹(1); A.6.1⁹(1); A.6.1⁹(2);
A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2); A.13.10⁹(1);
B.13.10⁹(1); A.10.1⁹(1); A.10.1⁹(2);
A.12.1⁹(1); Sa.24.3⁹(1); A.16.9⁹(1);
Ca.9.1⁹(1); Cb.5.1⁹(1); G.23.5⁹(1);
J.23.1⁹(1); A.4.1⁹(1); D.14.10⁹(1);
E.14.10⁹(1); Fb.14.10⁹(1); G.14.10⁹(1);
H.14.10⁹(1); I.14.10⁹(1); J.14.10⁹(1);
Ja.14.10⁹(1)

GL 5, 99-100, n.78

---> C.3.a(19); C.10(1); C.11(3)

Sa.2.3⁹(2) Esau is circumcised (but he later removed the
sign of the covenant by means of an
operation).

see A.13.6⁹(1); B.18.3⁹(1); E.4.1⁹(1);
O.13.6⁹(1); P.13.6⁹(1); B.11.3⁹(1);
B.13.6⁹(1); E.26.1⁹(1); Ic.26.1⁹(1);

A.11.3⁹(2); Sa.24.3⁹(2); A.13.1⁹(1);
B.13.1⁹(1)

GL 5, 273, n.25

---> C.11(17); B.13.a(3)

Sa.2.3⁹(3) Seth is born circumcised.

see Sa.24.3⁹(3)

GL 1, 121; GL 5, 149, n.51,52

---> C.3.a(20); C.10(2); C.11(4)

Sa.2.3⁹(4) Noah is born circumcised.

see A.11.2⁹(1); A.11.3⁹(1); G.10.2⁹(1);

E.11.2⁹(1); Sa.24.3⁹(4); Sa.2.1⁹(1);

T.23.1⁹(1); I.10.4⁹(1); Sa.24.10⁹(1);

Va.24.1⁹(1); If.26.1⁹(1); B.11.2⁹(1);

B.11.3⁹(2); Sa.24.2⁹(1)

GL 1, 146-147; GL 5, 168-169, n.6

---> C.10(17)

Sa.2.3⁹(5) All the males in Abraham's household are
circumcised.

see Sa.24.3⁹(5)

BR 47.7f.; BR 48.3f.; Gn 17.23,27

---> C.11(14); B.13.a(5)

Sa.2.3⁹(6) Ishmael is circumcised at the age of thirteen.

see Sa.24.3⁹(6)

BR 46.2; BR 47.7f.; BR 43; BR 55.4; Gn 17.25-

---> C.11(26); B.13.a(23); B.4(11)

Sa.2.3⁹(7) Abraham is circumcised at the age of ninety-nine or one hundred.

see Sa.24.3⁹(7); A.10.1⁹(4); Pc.10.5⁹(1);
Pc.10.6⁹(1); A.6.5⁹(4); T.15.1⁹(1); F.10.1⁹(2)
Gn 17.23-26; BR 42.8; BR 46.1f.; BR 47.7f.; BR
48.2f.

---> C.11(13); B.13.a(4); B.14.a(5); B.31.b(1)

Sa.2.3⁹(8) The children of the people whom Abraham recaptures when he sets out to recapture Lot are circumcised.

see Sa.24.3⁹(8)

BR 43.4

---> C.11(15); B.13.a(6)

Sa.2.3⁹(9) Isaac is circumcised on the eighth day after his birth.

see Sa.24.3⁹(9); A.25.3⁹(2); A.8.1⁹(2);
G.23.4⁹(5)

Gn 21.5; BR 55.4

---> C.11(16); B.13.a(7)

Sa.2.3⁹(10) Jacob is born circumcised.

see A.6.1⁹(5); G.23.4⁹(6); Ta.23.1⁹(1);
Ta.24.1⁹(1); K.13.10⁹(1); Sa.24.3⁹(10);

O.6.1⁹(1); Q.6.1⁹(1); K.16.5⁹(1); T.23.1⁹(3);
G.23.5⁹(3)

BR 43.7; BaR 14.5

---> C.3.a(21); C.10(3); C.11(5)

Sa.2.3⁹(11) Gad, Jacob's son, is born circumcised.

see Sa.24.3⁹(11)

GL 1, 365; GL 5, 297, n.185

---> C.3.a(22); C.10(4); C.11(6)

Sa.2.3⁹(12) Joseph is born circumcised.

see Sa.24.3⁹(12); A.10.1⁹(6); Va.3.1⁹(2);

Va.27.2⁹(1); Va.3.1⁹(3); Va.10.10⁹(1)

BR 84.6; BaR 14.5

---> C.3.a(23); C.10(5); C.11(7)

Sa.2.3⁹(13) During the famine in Egypt, the Egyptians
coming to beg for grain are persuaded by
Joseph to circumcise themselves.

see Sa.24.3⁹(13)

BR 90.6; BR 91.5

---> B.32(4)

Sa.2.3⁹(14) Ephraim and Manassah, Joseph's sons, are
circumcised.

see Sa.24.3⁹(14)

GL 2, 136; GL 5, 365, n.366

---> C.11(11); B.13.a(8)

Sa.2.3⁹(15) The sons of Machir (the grandson of Joseph)
are circumcised.

see Sa.24.3⁹(15)

GL 2, 169; GL 5, 373, n.429

---> C.11(19); B.13.a(9)

Sa.2.3⁹(16) Shechem, his father, his five brothers and all
the men in his city (645 men and 276 lads) are
circumcised.

see Sa.24.3⁹(16)

Gn 34.15,22-24; BR 53.8; TLevi 6.6(T12P);

Theod.Fragments 4,5,6

---> B.5(1); B.4(8); B.16(5)

Sa.2.3⁹(17) Moses is born circumcised or, alternatively,
circumcised on the eighth day after his birth.

see F.10.1⁹(5); A.25.9⁹(1); Sa.24.3⁹(17);

A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);

I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);

Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);

If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);

P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);

Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);

Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);

P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);

Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)

ShR 1.20,22,24; WR 21; KR 4.9§1; KR 9.2§1; DR

11.10

---> C.11(21); B.13.a(10); C.10(6); C.3.a(24); C.11(8)

Sa.2.3⁹(18) Zipporah takes a flint, cuts off her son's foreskin, and touches Moses's genitals with it when Yahweh meets them on the road and tries to kill Moses.

see Sa.24.3⁹(18)

Ex 4.24-26; ShR 5.8; GL 2, 295, 328; GL 5, 412, n.97,99; GL 5, 423, n.146-148

---> B.15.b(10); C.11(20); B.18.a(4); B.13.a(12)

Sa.2.3⁹(19) The sons of the Jews (as well as previously uncircumcised Jews) are circumcised before they leave Egypt.

see Sa.24.3⁹(19)

ShR 19.5; BaR 11.3; Shir 3.7§4; Shir 1.12§3

---> B.32(6); B.4(16)

Sa.2.3⁹(20) At Gilgal, on the west bank of the river Jordan, Joshua performs the rite of circumcision on those born in the desert who have remained uncircumcised because of the rough weather or for other reasons.

see Sa.24.3⁹(20)

Jos 5.2-10; GL 4, 7; GL 6, 172, n.16

---> C.11(22); B.13.a(13); A.16.b(6); B.31.b(3)

Sa.2.3⁹(21) Achior the Ammonite is circumcised after he

recognizes the mighty works of the God of Israel.

see Sa.24.3⁹(21)

Jdt 14.10

---> B.13.a(18); C.11(23)

Sa.2.3⁹(22) Obed, the pious son of Ruth, is born circumcised.

see Sa.24.3⁹(22)

GL 6, 194, n.68

---> C.3.a(25); C.10(8); C.11(10)

Sa.2.3⁹(23) David is born circumcised.

see E.11.3⁹(1); F.11.1⁹(6); Sa.24.3⁹(23);

B.11.3⁹(3); T.23.2⁹(1); O.23.2⁹(1);

A.25.15⁹(3); A.23.1⁹(16); G.25.1⁹(1);

A.25.9⁹(2)

GL 6, 247-248, n.13

---> C.10(7); C.11(11)

Sa.2.3⁹(24) Circumcised and uncircumcised men are brought to Solomon as a test to see whether he can distinguish between them.(He opens the door of the Ark and the uncircumcised fall prostrate before the Shekinah, while the faces of the circumcised are filled with radiance.)

see Sa.24.3⁹(24); F.10.1⁹(10)

GL 4, 146; GL 6, 290, n.43

---> B.1.b(1)

Sa.2.3⁹(25) The king of Salem is born circumcised.

see Sa.24.3⁹(25)

BR 43.6

---> E.1(6)

Sa.2.3⁹(26) Jonah is circumcised. The sight of the sign of the covenant makes Leviathan flee in terror.

see Sa.24.3⁹(26); E.1.1⁹(3); A.25.3⁹(9)

GL 4, 249; GL 350, n.31

---> B.24(19)

Sa.2.3⁹(27) All the uncircumcised boys in the territories of Israel are circumcised forcibly by Mattathias, a priest of the line of Joarib.

see Sa.24.3⁹(27)

I M 2.46

---> B.13.a(19); C.11(24)

Sa.2.3⁹(28) Shem-Melchizedek is born circumcised.

see Sa.24.3⁹(28)

BR 26.3; GL 5, 226, 102

---> C.11(9); C.10(10); C.3.a(26)

Sa.2.3⁹(29) Jeremiah is born circumcised.

see Sa.24.3⁹(29); If.26.1⁹(3); Gf.27.5⁹(1)

GL 4, 294; GL 6, 384-385, n.12

---> C.10(9); C.11(12)

Sa.2.3⁹(30) The babies of two women are circumcised
although this is forbidden by Antiochus
Epiphanes.

see Sa.24.3⁹(30)

II M 6.10

---> C.11(25); B.13.a(20)

Sa.6 ABNORMAL SIZE OF MALE GENITALS

Sa.6.1 Abnormally large male genitals

Sa.6.1⁹(1) The Egyptians have huge penes.

WR 25.7; Ezk 16.26; Ezk 23.20

---> C.6.b(12)

Sa.10 UNUSUAL EMISSION OR EMANATION FROM MALE GENITALS

Sa.10.1 Emission of noxious substance from male genitals

Sa.10.1⁹(1) The male Israelites are afflicted with an
issue (gonorrhoea) and with leprosy after the
making of the Golden Calf.

see A.23.1⁹(9)

WR 17.3; BaR 7.1-6; BaR 8.3; BaR 7.10; BaR
13.8; GL 3, 213; GL 6, 79, n.112, 113

---> A.26.a(11)

Sa.10.1⁹(2) Joab and his descendants are cursed with gonorrhoea by David after Joab has killed Abner, son of Ner.

see A.23.1⁹(17)

II Sam 3.28-29; WR 16.1; WR 17.3; BaR 8.5

---> A.26.b(41)

Sa.13 PECULIARITIES OF SKIN OF MALE GENITALS

Sa.13.1 Tattooed genitals

Sa.13.1⁹(1) Jehoiakim's penis is tattooed with the Name of God (and his body with the names of idols).

see A.13.1⁹(2)

WR 19.6; GL 4, 284; GL 6, 379, n.125

---> B.13.b(1)

Sa.18 ANIMAL GENITALS IN PLACE OF HUMAN

Sa.18.2 Genitals of sheep

Sa.18.2⁷(1) Baruch sees men with the loins of sheep in the first heaven.

see D.14.2⁷(1); D.18.11⁷(1); U.18.2⁷(1);
F.18.4⁷(1)

III Bar 2.3 (Slavonic and Greek)

---> A.26.b(7)

Sa.18.5 Genitals of horses

Sa.18.5²(1) The stars (who are fallen angels) have the sexual organs, hands and feet of horses.

see P.18.5²(1); U.18.5²(1)

I En 88.1,3

---> C.7(1)

Sa.23 DISEASE, PARALYSIS OR MALFUNCTION OF MALE GENITALS

Sa.23.2 Ureth^r~~a~~ closed up r/k

Sa.23.2⁹(1) The ureth^r~~a~~ of the Philistines and their beasts and all the other apertures of their bodies are closed up when King Abimelech takes Sarah as a wife.

see Ga.23.2⁹(1); Ha.23.1⁹(1); I.23.4⁹(1); J.23.2⁹(1); Ra.23.1⁹(1); Sb.23.2⁹(1)

GL 1, 258; GL 5, 243, n.190; GL 5, 244, n.202

---> B.10.a(2)

Sa.24 WOUNDED, MUTILATED OR MAIMED MALE GENITALS

Sa.24.2 Severed testicle(s)

Sa.24.2⁹(1) Noah is castrated by his son, Ham (or by his grandson Canaan), as he lies drunk and exposed.

see A.11.2⁹(1); A.11.3⁹(1); G.10.2⁹(1);
Sa.2.3⁹(4); Sa.24.3⁹(4); E.11.2⁹(1);
T.23.1⁹(1); I.10.4⁹(1); Sa.24.10⁹(1);
Va.24.1⁹(1); If.26.1⁹(1); B.11.2⁹(1);
B.11.3⁹(2); Sa.2.1⁹(1)

BR 36.3; BR 36.7; WR 17.5

---> B.14.b(2)

Sa.24.2⁹(2) Potiphar (or Poti-phera) is castrated by the angel Gabriel (or by God) because he has bought Joseph for sexual purposes.

see Sa.2.1⁹(2)

BR 86.3; Jub 34.11; Jub 39.2; Shir 1.1 1

---> A.26.b(15); B.23.b(2)

Sa.24.2⁹(3) Eunuchs act as servants and messengers for Potiphar and his wife.

see Sa.2.1⁹(3)

Jub 39.14; GL 2, 40-42; GL 5, 337, n.99

---> B.22.a(13)

Sa.24.2⁹(4) Eunuchs bring food mixed with enchantments to Joseph from Pentephris's wife, but Joseph looks up and sees a frightening angel with a sword and a bowl and realizes it is a trick to

lead him astray.

see Sa.2.1⁹(4)

TJos 6.2(T12P)

---> D.1.c(1)

Sa.24.2⁹(5) A eunuch tells Pentephris's wife about Joseph,
and she goes to see him.

see Sa.2.1⁹(5)

TJos 12.1(T12P)

---> D.1.c(2)

Sa.24.2⁹(6) A eunuch is sent by Pentephris's wife to buy
Joseph.

see Sa.2.1⁹(6)

TJos 16.1f.(T12P)

---> D.1.c(3)

Sa.24.2⁹(7) The Egyptians are emasculated by frogs. These
frogs also leap around, croaking, in their
entrails.

see Sa.2.1⁹(7); B.24.3⁹(1); B.23.1⁹(1);
P.23.1⁹(2); B.24.3⁹(2); B.24.4⁹(2);
B.23.2⁹(4); Ie.27.1⁹(1); W.4.2⁹(2);
A.23.3⁹(1); A.23.6⁹(1)

ShR 10.3,6; ShR 15.27; GL 2, 342, 345, 349-351

---> A.26.b(25); B.5(3)

Sa.24.2⁹(8) Agag is castrated by Samuel because he has

taken the circumcised members of slain
Israelites and thrown them upwards, exclaiming
"This is what thou hast chosen".

see Sa.2.1⁹(8)

EkR 3.64 9

---> A.26.b(35)

Sa.24.2⁹(9) Seventy eunuchs guard Solomon's daughter in
the high tower in which he imprisons her.

see Sa.2.1⁹(9)

GL 4, 175-176; GL 6, 303, n.100

---> B.22.a(14)

Sa.24.2⁹(10) Johanan brings back the eunuchs from Gibeon.

see Sa.2.1⁹(10)

Jr 41.16

---> D.1.c(16)

Sa.24.2⁹(11) A eunuch who is in command of the fighting
men is taken prisoner by Nebuzradan, an
officer of the king of Babylon who enters
Jerusalem to sack it.

see Sa.2.1⁹(11)

II K 25.19; Jr 52.25

---> D.1.c(9)

Sa.24.2⁹(12) Eunuchs leave Jerusalem for Babylon together
with King Jeconiah and the Queen Mother, the

nobility of Judah and Jerusalem and the
blacksmiths and metal workers.

see Sa.2.1⁹(12)

Jr 29.2

---> D.1.c(18)

Sa.24.2⁹(13) King Ahab employs eunuchs.

see Sa.2.1⁹(13)

I K 22.9; II Ch 18.8

---> D.1.c(7)

Sa.24.2⁹(14) The king of Israel employs eunuchs.

see Sa.2.1⁹(14)

II K 8.6

---> D.1.c(5)

Sa.24.2⁹(15) Two or three eunuchs throw Jezebel out of a
window at Jehu's command.

see Sa.2.1⁹(15)

II K 9.32-33

---> D.1.c(6)

Sa.24.2⁹(16) King Jehoiachin's eunuchs are deported to
Babylon after the siege of Jerusalem.

see Sa.2.1⁹(16)

II K 24.12,15

---> D.1.c(8)

Sa.24.2⁹(17) The seven eunuchs who attend King Ahasuerus -
Mehuman, Biztha, Harbona, Bigtha, Abagtha,
Zethar and Carkas - are commanded to bring
Queen Vashti before the king who wishes to
display her beauty.

see Sa.2.1⁹(17)

Est 1.10-11

---> D.1.c(14)

Sa.24.2⁹(18) Harbona, a eunuch who attends King
Ahasuerus, reminds the king that Haman has
erected a gallows.

see Sa.2.1⁹(18)

Est 7.9

---> D.1.c(13)

Sa.24.2⁹(19) The two eunuchs Hegai and Shashai are the
custodians of King Ahasuerus's harems.

see Sa.2.1⁹(19)

Est 2.3,14,15

---> B.22.a(15)

Sa.24.2⁹(20) Bigthan and Teresh, two of King Ahasuerus's
eunuchs, who guard the palace, prepare to
assassinate the king until Mordecai uncovers
the plot.

see Sa.2.1⁹(20)

Est.Introduction 1m-1r; Est 2.21-23

---> D.1.c(11)

Sa.24.2⁹(21) Esther is served by a eunuch called Hegai,
chief of the eunuchs of the harem.

see Sa.2.1⁹(21)

EsR 5.3; GL 4, 386; GL 6, 460, n.75

---> B.22.a(17)

Sa.24.2⁹(22) Hathach, a eunuch whom the king has appointed
to wait on Esther, is sent by her to Mordecai
to obtain information.

see Sa.2.1⁹(22)

Est 4.5

---> D.1.c(12)

Sa.24.2⁹(23) Ebed-melech the Cushite, a eunuch attached
to the palace, intervenes to save Jeremiah's
life and helps to rescue him from the well.

see Sa.2.1⁹(23)

Jr 38.7-13

---> D.1.c(15)

Sa.24.2⁹(24) Hezekiah is castrated by God for revealing the
secrets of David and Solomon.

see Sa.2.1⁹(24); A.25.30⁹(1); B.2.2⁹(1);

E.1.1⁹(2); B.15.1⁹(1)

LivPro (Isaiah) 1.13

---> A.26.b(47)

Sa.24.2⁹(25) Isaiah announces to Hezekiah that his sons will be eunuchs in the palace of the king of Babylon.

see Sa.2.1⁹(25)

II K 20.18; GL 3, 359; GL 6, 125, n.730

---> A.6.b(2)

Sa.24.2⁹(26) Bagoas is a eunuch who is in charge of the "personal affairs" of Holofernes.

see Sa.2.1⁹(26)

Jdt 12.11

---> B.22.a(16)

Sa.24.2⁹(27) Daniel and his friends, Hananiah, Mishael and Azariah, mutilate themselves when they are accused by King Nebuchadnezzar of leading an unchaste life.

see Sa.2.1⁹(27); A.6.1⁹(13)

LivPro(Daniel) 4.2; GL 4, 326; GL 6, 415, n.78

---> B.3(9)

Sa.24.2⁹(28) Ashpenaz, the chief eunuch of King Nebuchadnezzar, is ordered to select from the Israelites a certain number of boys suitable for service in the palace of the king.

see Sa.2.1⁹(28)

Dn 1.3-21

---> D.1.c(10)

Sa.24.2⁹(29) The eunuchs, priests and nobles of Judah and Jerusalem and all the people of the country who have "passed between the parts of the calf" will be put into the power of their enemies.

see Sa.2.1⁹(29)

Jr 34.19

---> D.1.c(17)

Sa.24.3 Absence of foreskin

Sa.24.3²(1) Certain classes of angels are created circumcised.

see Sa.2.3²(1)

GL 5, 66, n.6

---> C.3.a(17); C.11(1)

Sa.24.3³(1) The giant Og, also known as Eliezer, Abraham's servant, is circumcised by Abraham.

see Sa.2.3³(1); A.6.3³(1); A.6.5³(6);

Va.6.5³(1); Ic.6.5³(1); Ic.7.2³(1);

Ic.7.3³(1); Ic.2.8³(1); Ic.5.11³(1);

U.6.5³(1); A.6.1³(12)

GL 6, 119, n.691

---> C.11(2); B.13.a(2)

Sa.24.3⁹(1) Adam is created circumcised.

see Cb.9.1⁹(1); F.5.1⁹(1); A.9.1⁹(1);

R.14.1⁹(1); R.18.1⁹(1); A.6.1⁹(1); A.6.1⁹(2);
 A.6.3⁹(1); A.6.5⁹(1); A.6.5⁹(2); A.13.10⁹(1);
 B.13.10⁹(1); A.10.1⁹(1); A.10.1⁹(2);
 A.12.1⁹(1); Sa.2.3⁹(1); A.16.9⁹(1);
 Ca.9.1⁹(1); Cb.5.1⁹(1); G.23.5⁹(1);
 J.23.1⁹(1); A.4.1⁹(1); D.14.10⁹(1);
 E.14.10⁹(1); Fb.14.10⁹(1); G.14.10⁹(1);
 H.14.10⁹(1); I.14.10⁹(1); J.14.10⁹(1);
 Ja.14.10⁹(1)

GL 5, 99-100, n.78

---> C.3.a(19); C.10(1); C.11(3)

Sa.24.3⁹(2) Esau is circumcised (but he later removes the sign of the covenant by means of an operation).

see A.13.6⁹(1); B.18.3⁹(1); E.4.1⁹(1);
 O.13.6⁹(1); P.13.6⁹(1); B.11.3⁹(1);
 B.13.6⁹(1); E.26.1⁹(1); Ic.26.1⁹(1);
 A.11.3⁹(2); Sa.2.3⁹(2); A.13.1⁹(1);
 B.13.1⁹(1)

GL 5, 273, n.25

---> C.11(17); B.13.a(3)

Sa.24.3⁹(3) Seth is born circumcised.

see Sa.2.3⁹(3)

GL 1, 121; GL 5, 149, n.51,52

---> C.3.a(20); C.10(2); C.11(4)

Sa.24.3⁹(4) Noah is born circumcised.

see A.11.2⁹(1); A.11.3⁹(1); G.10.2⁹(1);
E.11.2⁹(1); Sa.2.3⁹(4); Sa.2.1⁹(1);
T.23.1⁹(1); I.10.4⁹(1); Sa.24.10⁹(1);
Va.24.1⁹(1); If.26.1⁹(1); B.11.2⁹(1);
B.11.3⁹(2); Sa.24.2⁹(1)

GL 1, 146-147; GL 5, 168-169, n.6

---> C.10(17)

Sa.24.3⁹(5) All the males in Abraham's household are circumcised.

see Sa.2.3⁹(5)

BR 47.7f.; BR 48.3f.; Gn 17.23,27

---> C.11(14); B.13.a(5)

Sa.24.3⁹(6) Ishmael is circumcised at the age of thirteen.

see Sa.2.3⁹(6)

BR 46.2; BR 47.7f.; BR 43; BR 55.4; Gn 17.25-26

---> C.11(26); B.13.a(23); B.4(11)

Sa.24.3⁹(7) Abraham is circumcised at the age of ninety-nine or one hundred.

see Sa.2.3⁹(7); A.10.1⁹(4); Pc.10.5⁹(1);
Pc.10.6⁹(1); A.6.5⁹(4); T.15.1⁹(1); F.10.1⁹(2)
Gn 17.23-26; BR 42.8; BR 46.1f.; BR 47.7f.; BR 48.2f.

---> C.11(13); B.13.a(4); B.14.a(5); B.31.b(1)

Sa.24.3⁹(8) The children of the people whom Abraham recaptures when he sets out to recapture Lot are circumcised.

see Sa.2.3⁹(8)

BR 43.4

---> C.11(15); B.13.a(6)

Sa.24.3⁹(9) Isaac is circumcised on the eighth day after his birth.

see Sa.2.3⁹(9); A.25.3⁹(2); A.8.1⁹(2);
G.23.4⁹(5)

Gn 21.5; BR 55.4

---> C.11(16); B.13.a(7)

Sa.24.3⁹(10) Jacob is born circumcised.

see A.6.1⁹(5); G.23.4⁹(6); Ta.23.1⁹(1);
Ta.24.1⁹(1); K.13.10⁹(1); Sa.2.3⁹(10);
O.6.1⁹(1); Q.6.1⁹(1); K.16.5⁹(1); T.23.1⁹(3);
G.23.5⁹(3)

BR 43.7; BaR 14.5

---> C.3.a(21); C.10(3); C.11(5)

Sa.24.3⁹(11) Gad, Jacob's son, is born circumcised.

see Sa.2.3⁹(11)

GL 1, 365; GL 5, 297, n.185

---> C.3.a(22); C.10(4); C.11(6)

Sa.24.3⁹(12) Joseph is born circumcised.

see Sa.2.3⁹(12); A.10.1⁹(6); Va.3.1⁹(2);

Va.27.2⁹(1); Va.3.1⁹(3); Va.10.10⁹(1)

BR 84.6; BaR 14.5

---> C.3.a(23); C.10(5); C.11(7)

Sa.24.3⁹(13) During the famine in Egypt, the Egyptians coming to beg for grain are persuaded by Joseph to circumcise themselves.

see Sa.2.3⁹(13)

BR 90.6; BR 91.5

---> B.32(4)

Sa.24.3⁹(14) Ephraim and Manassah, Joseph's sons, are circumcised.

see Sa.2.3⁹(14)

GL 2, 136; GL 5, 365, n.366

---> C.11(11); B.13.a(8)

Sa.24.3⁹(15) The sons of Machir (who is the grandson of Joseph) are circumcised.

see Sa.2.3⁹(15)

GL 2, 169; GL 5, 373, n.429

---> C.11(19); B.13.a(9)

Sa.24.3⁹(16) Shechem, his father, his five brothers and all the men in his city (645 men and 276 lads) are circumcised.

see Sa.2.3⁹(16)

Gn 34.15,22-24; BR 53.8; TLevi 6.6(T12P);

Theod.Fragments 4,5,6

---> B.5(1); B.4(8); B.16(5)

Sa.24.3⁹(17) Moses is born circumcised or, alternatively,
circumcised on the eighth day after his birth.

see F.10.1⁹(5); A.25.9⁹(1); Sa.2.3⁹(17);

A.6.5⁹(6); A.6.4⁹(2); P.23.1⁹(1); P.25.4⁹(1);

I.10.1⁹(2); G.10.2⁹(3); F.11.3⁹(2);

Fb.10.1⁹(1); F.10.1⁹(5); G.25.4⁹(1);

If.6.1⁹(2); Fb.14.2⁹(2); I.23.3⁹(3);

P.11.2⁹(1); G.17.20⁹(1); Ib.13.2⁹(1);

Ib.24.4⁹(1); Ia.24.4⁹(1); E.6.1⁹(1);

Ga.10.2⁹(1); E.12.10⁹(1); P.13.2⁹(1);

P.24.4⁹(1); K.13.10⁹(2); B.16.12⁹(1);

Ib.16.12⁹(1); Ia.13.2⁹(1); A.26.1⁹(3)

ShR 1.20,22,24; WR 21; KR 4.9 1; KR 9.2 1; DR

11.10

---> C.11(21); B.13.a(10); C.10(6); C.3.a(24); C.11(8)

Sa.24.3⁹(18) Zipporah takes a flint, cuts off her son's
foreskin, and touches Moses's genitals with it
when Yahweh meets them on the road and tries
to kill Moses.

see Sa.2.3⁹(18)

Ex 4.24-26; ShR 5.8; GL 2, 295, 328; GL 5,

412, n.97,99; GL 5, 423, n.146-148

---> B.15.b(10); C.11(20); B.18.a(4); B.13.a(12)

Sa.24.3⁹(19) The sons of the Jews (as well as previously uncircumcised Jews) are circumcised before they leave Egypt.

see Sa.2.3⁹(19)

ShR 19.5; BaR 11.3; Shir 3.7~~8~~4; Shir 1.12~~5~~3

---> B.32(6); B.4(16)

Sa.24.3⁹(20) At Gilgal, on the west bank of the river Jordan, Joshua performs the rite of circumcision on those born in the desert who have remained uncircumcised because of the rough weather or for other reasons.

see Sa.2.3⁹(20)

Jos 5.2-10; GL 4, 7; GL 6, 172, n.16

---> C.11(22); B.13.a(13); A.16.b(6); B.31.b(3)

Sa.24.3⁹(21) Achior the Ammonite is circumcised after he recognizes the mighty works of the God of Israel.

see Sa.2.3⁹(21)

Jdt 14.10

---> B.13.a(18); C.11(23)

Sa.24.3⁹(22) Obed, the pious son of Ruth, is born circumcised.

see Sa.2.3⁹(22)

GL 6, 194, n.68

---> C.3.a(25); C.10(8); C.11(10)

Sa.24.3⁹(23) David is born circumcised.

see E.11.3⁹(1); F.11.1⁹(6); Sa.2.3⁹(23);
B.11.3⁹(3); T.23.2⁹(1); O.23.2⁹(1);
A.25.15⁹(3); A.23.1⁹(16); G.25.1⁹(1);
A.25.9⁹(2)

GL 6, 247-248, n.13

---> C.10(7); C.11(11)

Sa.24.3⁹(24) Circumcised and uncircumcised men are brought to Solomon as a test to see whether he can distinguish between them.(He opens the door of the Ark and the uncircumcised fall prostrate before the Shekinah, while the faces of the circumcised are filled with radiance.)

see Sa.2.3⁹(24); F.10.1⁹(10)

GL 4, 146; GL 6, 290, n.43

---> B.1.b(1)

Sa.24.3⁹(25) The king of Salem is born circumcised.

see Sa.2.3⁹(25)

BR 43.6

---> E.1(6)

Sa.24.3⁹(26) Jonah is circumcised. The sign of the covenant makes Leviathan flee in terror.

see Sa.2.3⁹(26); E.1.1⁹(3); A.25.3⁹(9)

GL 4, 249; GL 350, n.31

---> B.24(19)

Sa.24.3⁹(27) All the uncircumcised boys in the territories
of Israel are circumcised forcibly by
Mattathias, a priest of the line of Joarib.

see Sa.2.3⁹(27)

I M 2.46

---> B.13.a(19); C.11(24)

Sa.24.3⁹(28) Shem-Melchizedek is born circumcised.

see Sa.24.3⁹(28)

BR 26.3; GL 5, 226, 102

---> C.11(9); C.10(10); C.3.a(26)

Sa.24.3⁹(29) Jeremiah is born circumcised.

see Sa.2.3⁹(29); If.26.1⁹(3); Gf.27.5⁹(1)

GL 4, 294; GL 6, 384-385, n.12

---> C.10(9); C.11(12)

Sa.24.3⁹(30) The babies of two women are circumcised
although this is forbidden by Antiochus
Epiphanes.

see Sa.2.3⁹(30)

II M 6.10

---> C.11(25); B.13.a(20)

Sa.24.10 Unspecified wound to, or mutilation of, male
 genitals

Sa.24.10⁹(1) Noah's sexual organs are mutilated when the
 lion mauls him as he is leaving the ark (with
 the result that when he has sexual relations
 his seed scatters).

see A.11.2⁹(1); A.11.3⁹(1); G.10.2⁹(1);
 Sa.2.3⁹(4); Sa.24.3⁹(4); Sa.2.1⁹(1);
 T.23.1⁹(1); I.10.4⁹(1); E.11.2⁹(1);
 Va.24.1⁹(1); If.26.1⁹(1); B.11.2⁹(1);
 B.11.3⁹(2); Sa.24.2⁹(1)

BR 36.4

---> A.20(3); A.13(2)

Sa.24.10⁹(2) Reuben is struck with a severe wound in the
 loins as a punishment for sleeping with his
 father's wife, Bilhah.

TReu 1.7 (T12P)

---> A.26.b(18)

Sb THE VULVA

Sb.10 UNUSUAL EMISSION OR EMANATION FROM VULVA

Sb.10.3 Emission of unusually large quantity of blood
 from vagina

Sb.10.3⁹(1) Large quantities of blood pour from the
vaginas of the daughters of Zion so that the
gentiles are unable to mix with them.

see W.5.1⁹(1); D.23.1⁹(1); E.23.1⁹(1)

EkR 4.15~~5~~18

---> B.23.b(4); B.21(5)

Sb.23 DISEASE, PARALYSIS OR MALFUNCTION OF VULVA

Sb.23.2 Vagina closed up

Sb.23.2⁹(1) The vaginas of the Philistines and their
beasts and all the other apertures of their
bodies are closed up when King Abimelech takes
Sarah as a wife.

see Ga.23.2⁹(1); Ha.23.1⁹(1); I.23.4⁹(1);
J.23.2⁹(1); Ra.23.1⁹(1); Sa.23.2⁹(1)

GL 1, 258; GL 5, 243, n.190; GL 5, 244, n.202

---> B.10.a(2)

Sc URINE

Sd SEMEN

Sd.4 SEMEN IN UNUSUAL PLACE ON BODY

Sd.4.1 Semen from fingernails

Sd.4.1⁹(1) Joseph's semen is diffused and emerges from
his fingernails when Potiphar's wife tries to
seduce him.

see Pd.10.16⁹(1)

BR 87.7; BR 98.20

---> B.14.b(3)

T THE LEG(S)

T.5 UNUSUAL NUMBER OF LEGS

T.5.3 Four legs

T.5.3⁹(1) Tebel, the second earth, is inhabited by humans with four legs.

see D.5.1⁹(1); O.5.3⁹(1); P.5.3⁹(1);
U.5.3⁹(1); D.18.4⁷(1); D.18.5⁷(1); D.18.6⁷(1);
D.21.4⁷(1); D.21.5⁷(1); D.21.6⁷(1)

GL 1, 10

---> A.16.b(8); C.2(7)

T.6 ABNORMAL SIZE OF LEG(S)

T.6.4 Abnormally thin leg(s)

T.6.4²(1) The Antichrist is a skinny-legged young man with a tuft of grey hair on the front of his bald head. His eyebrows reach to his ears and there is a leprous bare spot on the palms of his hands. He can appear as a young child or an old man, but is unable to change the signs on his head. He has fiery wings.

see E.2.1²(1); E.11.4²(1); Gb.6.5²(1);
M.14.2²(19); M.20.1²(19); Pa.23.1²(1)
ApE1 3.15-17; ApE1 5.20

---> C.1(26)

T.13 PECULIARITIES OF SKIN OF LEG(S)

T.13.6 Hairy legs

T.13.6²(1) The Queen of Sheba has hairy legs and feet.

see U.13.6²(1); E.9.3²(1)

GL 6, 289, n.41

---> A.1.a(8)

T.16 LEG(S) OF UNUSUAL SUBSTANCE

T.16.2 Leg(s) of bronze, copper or brass

T.16.2²(1) Daniel sees a man with legs and arms as if of
burnished bronze, a body like beryl,
chrysolite or topaz, a face like lightning and
eyes like fiery torches (and a voice like the
voice of a crowd).

see A.16.18²(1); F.16.12²(2); G.16.12²(3);

O.16.2²(1)

Dn 10.6

---> C.1(14)

T.16.18 Leg(s) of jewel or precious stone

T.16.18²(1) The legs and body of Iaoel, the angel who

takes the right hand of Abraham, are like a sapphire, his face is like chrysolite and his hair is white like snow.

see A.16.18²(2); E.11.2²(1); F.16.18²(1)

ApAb 11.2

---> C.3.a(11)

T.18 ANIMAL LEG(S) IN PLACE OF HUMAN

T.18.1 Leg(s) of mule, donkey or ass

T.18.1²(1) Onoskelis has the body of a beautiful woman but the legs of a mule; she is a spirit generated from an unexpected voice which is called "a voice of the echo of a black heaven".

TSol 4.2-4,8

---> C.1(20)

T.23 DISEASE, PARALYSIS OR MALFUNCTION OF LEG(S)

T.23.1 Lameness

T.23.1⁹(1) Noah is struck and lamed by a lion in the Ark because he forgets to feed it, or is late in feeding it.

see A.11.2⁹(1); A.11.3⁹(1); G.10.2⁹(1);

Sa.2.3⁹(4); Sa.24.3⁹(4); Sa.2.1⁹(1);

E.11.2⁹(1); I.10.4⁹(1); Sa.24.10⁹(1);
 Va.24.1⁹(1); If.26.1⁹(1); B.11.2⁹(1);
 B.11.3⁹(2); Sa.24.2⁹(1)
 KR 9.2§1; WR 20.1

---> A.20(3); A.13(2)

T.23.1⁹(2) Many Israelites are maimed and lamed during the building work in Egypt. (But all the lame, blind and deaf are healed in the time between the Exodus and the Revelation on Mount Sinai so that they are fit to receive the Torah.)
 see P.1.1⁹(1); G.23.4⁹(9); I.23.3⁹(4);
 J.23.1⁹(3)
 BaR 7.1; GL 3, 78; GL 6, 30, n.176; GL 3, 13

---> A.23(1)

T.23.1⁹(3) Jacob limps after being struck in the hollow of his thigh during his fight with the angel (or God, or the guardian spirit of Esau); his thigh is put out of joint, or his sciatic nerve is injured; or the sinew and the hip are dislocated, flattened, cut open like a fish, or separated.
 see A.6.1⁹(5); G.23.4⁹(6); Ta.23.1⁹(1);
 Ta.24.1⁹(1); Sa.2.3⁹(10); Sa.24.3⁹(10);
 O.6.1⁹(1); Q.6.1⁹(1); K.16.5⁹(1); K.13.10⁹(1);
 G.23.5⁹(3)
 Gn 32.24-26, 32-33; BR 77.3; BR 68.5; BR 79.5;

Dem Fragment 2.7; GL 1, 385, 389; GL 5, 305,
n.248; GL 5, 308, n.258

---> A.20(4); A.26.b(13); B.16(4)

T.23.1⁹(4) All the lame are made whole at the birth of
Isaac.

see G.23.4⁹(4); I.23.3⁹(1)

GL 1, 262; GL 5, 245, n.203

---> B.4(5)

T.23.1⁹(5) The Pharaoh Necho (which means "hobbler") is
injured and lamed by one of the lions on the
throne of Solomon.

KR 9.2§1; WR 20.1

---> A.23(3); A.29(1)

T.23.1⁹(6) A parable: A lame man rides on the back of a
blind man while they guard the king's orchard
and are thus able to steal the king's
early figs. The king realizes what has
happened and takes both men to task.

see G.23.4⁹(29)

WR 4.5; ApokEzek 1.1f.

---> D.1.a(2)

T.23.2 Trembling or agitated leg(s)

T.23.2⁹(1) David's limbs never cease from trembling after

the day he sees an angel slay his four sons,
the prophet Gad and the elders who accompany
him and then wipe his dripping sword on the
king's garments.

see E.11.3⁹(1); Sa.2.3⁹(23); Sa.24.3⁹(23);
B.11.3⁹(3); F.11.1⁹(6); O.23.2⁹(1);
A.25.15⁹(3); A.23.1⁹(16); G.25.1⁹(1);
A.25.9⁹(2)

GL 4, 113; GL 6, 271, n.124

---> A.12.a(27); A.14.a(8)

T.24 WOUNDED, MUTILATED OR MAIMED LEG(S)

T.24.3 Broken leg(s)

T.24.3⁹(1) Nebuchadnezzar breaks a leg while attempting
to ascend the throne of Solomon.

see U.23.1⁹(4); A.27.2⁹(3); Cc.27.1⁹(1);
Cc.27.4⁹(1); A.6.2⁹(2); A.2.4⁹(1);
Pd.12.1⁹(1); Pd.6.5⁹(1); E.6.5⁹(5); Ib.1.1⁹(2)
GL 6, 415, n.80

---> A.29(2)

T.25 UNUSUAL ABILITIES OF LEG(S)

T.25.1 Leg(s) that can cover vast distances at a single
stride

T.25.1⁹(1) Abraham can march with giant strides, each of his steps measuring four miles.

see A.6.5⁹(4); A.10.1⁹(4); Sa.2.3⁹(7);
Sa.24.3⁹(7); Pc.10.5⁹(1); Pc.10.6⁹(1);
F.10.1⁹(2)

GL 1, 232; GL 5, 225, n.97

---> C.3.a(27)

T.25.1⁹(2) When the spirit is upon him, Samson is able, in one stride, to cover a distance equal to that between Zorah and Eshtaol.

see E.8.1⁹(2); E.25.5⁹(1); A.6.1⁹(11);
Ie.17.3⁹(1); I.10.20⁹(1); G.24.1⁹(2);
G.1.1⁹(2); U.23.1⁹(2); M.6.3⁹(1); E.6.5⁹(3);
G.23.4⁹(15)

WR 8.2

---> A.19.b(10)

Ta THE THIGH(S)

Ta.6 ABNORMAL SIZE OF THIGH(S)

Ta.6.1 Abnormally large thigh(s)

Ta.6.1³(1) The thighs of the Gibborim measure eighteen ells.

GL 1, 151; GL 5, 172, n.13

---> A.1.b(2)

Ta.13 PECULIARITIES OF SKIN OF THIGH(S)

Ta.13.2 Birthmark on thigh(s)

Ta.13.2¹⁰(1) The Messiah has small birthmarks on his thigh
and red hair.

see E.11.3¹⁰(1)

"Horoscope of the Messiah", Vermes, 270

---> C.1(29)

Ta.23 DISEASE, PARALYSIS OR MALFUNCTION OF THIGH(S)

Ta.23.1 Lameness

Ta.23.1⁹(1) Jacob limps after being struck in the hollow
of his thigh during his fight with the angel
(or God, or the guardian spirit of Esau); his
thigh is put out of joint, or his sciatic
nerve is injured; or the sinew and the hip are
dislocated, flattened, cut open like a fish,
or separated.

see A.6.1⁹(5); G.23.4⁹(6); T.23.1⁹(3);
Ta.24.1⁹(1); Sa.2.3⁹(10); Sa.24.3⁹(10);
O.6.1⁹(1); Q.6.1⁹(1); K.16.5⁹(1); K.13.10⁹(1);
G.23.5⁹(3)

Gn 32.24-26, 32-33; BR 77.3; BR 68.5; BR 79.5;
Dem Fragment 2.7; GL 1, 385, 389; GL 5, 305,
n.248; GL 5, 308, n.258

---> A.20(4); A.26.b(13); B.16(4); A.14.c(7)

Ta.24 WOUNDED, MUTILATED OR MAIMED THIGH(S)

Ta.24.1⁹(1) Jacob limps after being struck in the hollow of his thigh during his fight with the angel (or God, or the guardian spirit of Esau); his thigh is put out of joint, or his sciatic nerve is injured; or the sinew and the hip are dislocated, flattened, cut open like a fish, or separated.

see A.6.1⁹(5); G.23.4⁹(6); T.23.1⁹(3);
T.24.1⁹(3); Sa.2.3⁹(10); Sa.24.3⁹(10);
O.6.1⁹(1); Q.6.1⁹(1); K.16.5⁹(1); K.13.10⁹(1);
G.23.5⁹(3)

Gn 32.24-26,32-33; BR 77.3; BR 68.5; BR 79.5;
Dem Fragment 2.7; GL 1, 385, 389; GL 5, 305,
n.248; GL 5, 308, n.258

---> A.20(4); A.26.b(13); B.16(4); A.14.c(7)

Ta.24.3 Broken thigh(s)

Ta.24.3⁹(1) The thighs of the Israelites in Egypt are broken when they go out to look for straw for making bricks.

ShR 5.19

---> A.20(8)

Tb THE KNEE(S)

Tb.13 PECULIARITIES OF SKIN OF KNEE(S)

Tb.13.1 Tattoo or writing on knee(s)

Tb.13.1⁹(1) A bill of sale whereby Haman sells himself to
Mordecai in return for provisions for Haman's
army, is written upon Mordecai's knee-cap.

GL 4, 398; GL 6, 464, n.105

---> B.33(1)

Tc THE SHIN(S)

Td THE ANKLE(S)

U THE FOOT/FEET

U.1 ABSENCE OF FOOT/FEET

U.1.1⁹(1) The feet, hands and tongue of Eleazer, his six brothers and his mother are cut off, their heads are scalped and the pupils of their eyes are pierced by King Antiochus Epiphanes as he tries to persuade them to taste pig's flesh. When they refuse they are fried alive.

see P.1.1⁹(2); D.2.2⁹(1); Ib.1.1⁹(3);
Ga.24.1⁹(4)

II M 7; IV Mac 6.6,25; IV Mac 7.13-14; IV
9.28; IV Mac 10.5-8, 17-21; IV Mac 11.18-19;
IV Mac 18.21

---> B.5(12); B.25.a(2); A.24(4)

U.2 ABSENCE OF PART OF FOOT/FEET

U.2.4 Absence of sole of foot/feet

U.2.4⁹(1) The fifty men whom Adonijah, the pretender to throne, prepares to run before him, cut out the flesh of the soles of their feet and their spleens to fit themselves for the function of heralds.

see Vi.1.1⁹(1); U.13.5⁹(1); U.24.4⁹(1);
V.2.9⁹(1)

GL 4, 118; GL 6, 275, n.139

---> B.22.a(12)

U.3 VITAL FOOT/FEET

U.3.1⁹(1) A physician who has recommended a milk cure for the Persian king has a dream in which his feet, hands, mouth, eyes and tongue quarrel with one another, each claiming the greatest credit in procuring the remedy for the king.
see G.3.1⁹(1); I.3.1⁹(1); Ib.3.1⁹(1);
P.3.1⁹(1)

GL 4, 174; GL 6, 302, n.97

---> B.5(13)

U.5 UNUSUAL NUMBER OF FEET

U.5.3 Four feet

U.5.3⁹(1) The inhabitants of Tebel, the second earth, have four feet.

see D.5.1⁹(1); O.5.3⁹(1); P.5.3⁹(1);
T.5.3⁹(1); D.18.4⁷(1); D.18.5⁷(1); D.18.6⁷(1);
D.21.4⁷(1); D.21.5⁷(1); D.21.6⁷(1)

GL 1, 10

---> A.16.b(8); C.2(7)

U.6 UNUSUAL SIZE OF FOOT/FEET

U.6.5 Abnormally long foot/feet

U.6.5²(1) The soles of the feet of the Antichrist measure two span, his teeth one span, his mouth one cubit. His fingers are like scythes, his right eye like the rising morning star, his left eye unmoving, and on his forehead is written the inscription "Antichrist".
see Fb.13.2²(2); G.10.2²(5); G.23.3²(1);
I.6.1²(1); Ic.6.5²(1); Pc.12.1²(1);
Pc.12.2²(1)
GkApEzra 4.29f.

---> C.1(24)

U.6.5²(2) The feet of the Antichrist measure three cubits, he himself is ten cubits tall. His hair reaches to his feet and he is three-crested. His eyes are like the rising morning star, his right eye like a lion's. His lower teeth are made of iron, his lower jaw of diamond. His right arm is made of iron, his left of copper. His right hand is three cubits long. He is long faced, long nosed and disorderly, with three letters written on his forehead: A, K and T, signifying denial, rejection and the befouled dragon. His mother conceives him by touching the head of a

fish.

see A.6.5²(13); E.6.5²(1); Fb.13.2²(3);
Fc.16.5²(1); G.10.2²(6); G.18.1²(1);
Ic.16.1²(1); O.16.1²(1); O.16.2²(3)

ApDan 9.11,16-26

---> C.1(25); A.3.c(1)

U.6.5³(1) The feet of the giant Og are eighteen cubits long.

see A.6.3³(1); Va.6.5³(1); Ic.6.5³(1);
Ic.7.2³(1); Sa.2.3³(1); Sa.24.3³(1);
Ic.2.8³(1); Ic.5.11³(1); A.6.5³(6); A.6.1³(12)

DR 1.24

---> A.1.a(15)

U.10 UNUSUAL EMISSION OR EMANATION FROM FOOT/FEET

U.10.3 Foot/feet that emits flames

U.10.3²(1) Sparks shoot from the feet and hands of the angel (probably Michael) seen by Asenath, and they are like molten iron. The hairs of his head are like a flaming torch, his face is like lightning and his eyes resemble sunshine.

see E.10.2²(1); F.10.1²(3); G.10.2²(4);
P.10.3²(2); P.16.1²(1); U.16.1²(1)

JosAsen 14.9(8,9); JosAsen 16.12,13(7)

---> C.1(8)

U.13 PECULIARITIES OF SKIN OF FOOT/FEET

U.13.1 Tattoo or writing on foot/feet

U.13.1⁹(1) Six verses of a psalm are inscribed on Joab's foot, the first verse running "The Lord answers thee in the day of trouble, the name of the God of Jacob is thy defence".
see P.23.6⁹(2); W.25.2⁹(1)
GL 4, 101; GL 6, 258-259, n.77

---> B.11.e(4)

U.13.5 Wounded or lacerated skin or flesh

U.13.5⁹(1) The fifty men whom Adonijah, the pretender to the throne, prepares to run before him, cut out the flesh of the soles of their feet and their spleens to fit themselves for the function of heralds.
see U.2.4⁹(1); U.24.4⁹(1); V.2.9⁹(1);
Vi.1.1⁹(1)
GL 4, 118; GL 6, 275, n.139

---> B.22.a(12)

U.13.6 Hairy foot/feet

U.13.6²(1) The Queen of Sheba has hairy feet and legs.

see T.13.6²(1); E.9.3²(1)
GL 4, 145; GL 6, 289, n.41

---> A.1.a(8)

U.16 FOOT/FEET OF UNUSUAL SUBSTANCE

U.16.1 Foot/feet of iron

U.16.1²(1) The feet and hands of an angel (probably Michael) seen by Asenath are like glowing iron emitting sparks, while his face is like lightning, the hairs of his head like a flaming torch and his eyes resemble sunshine.
see E.10.2²(1); F.10.1²(3); G.10.2²(4);
P.10.3²(2); P.16.1²(1); U.10.3²(1)
JosAsen 14.9(8,9); JosAsen 16.12,13(7)

---> C.1(8)

U.16.2 Foot/feet of copper or bronze

U.16.2²(1) The angel Eremiel, a great angel, has feet like molten bronze and a face which shines like the sun's rays.
see F.10.1²(5)
ApZeph 6.11-12

---> C.3.a(10)

U.16.2²(2) The myriads of angels who reside in the

U.18.3 Foot/feet of calf, ox or cow

U.18.3²(1) The Cherubim seen by Ezekiel have hoofs like oxen, glittering like polished brass, in place of feet.

see F.18.5²(2); F.20.1²(1); F.18.4²(1);
M.20.1²(8); M.14.2²(8); F.5.3²(1);
P.21.1²(1); A.14.10²(1); G.4.1²(4); G.5.15²(5)
Ezk 1.7

---> C.1(16)

U.18.3²(2) The Seraphim have calves' feet and six wings.
see M.14.2²(12); M.20.1²(12); G.4.1²(4);
D.14.2²(1); G.5.15²(5); F.6.1²(2); F.10.1²(1);
G.10.2²(2)

WR 27.3; HelSynPr 82; GL 6, 359, n.36

---> C.1(2); B.2.b(1); B.8(1)

U.18.4 Foot/feet of deer

U.18.4⁷(1) Men with feet of deer and goats, horns of deer and faces of dogs are seen by Baruch in the second heaven.

see D.14.2⁷(2); D.18.11⁷(2); F.18.2⁷(1);
U.18.2⁷(2)

III Bar 3.3 (Slavonic and Greek)

---> A.26.b(6)

U.18.5 Horse's hoof(s)

U.18.5²(1) The stars (who are fallen angels) have feet,
hands and sexual organs like those of horses.
see P.18.5²(1); Sa.18.5²(1)
I En 88.1; I En 88.3

---> C.7(1)

U.20 BIRD FOOT/FEET OR FOOT/FEET WITH BIRD ATTRIBUTES

U.20.1 Hen's or cock's foot/feet

U.20.1²(1) The demon Asmodeus has feet resembling those
of a cock.
see A.22.1²(3)
GL 4, 172; GL 6, 301, n.92

---> A.1.a(7); C.1(23)

U.21 HUMAN FOOT/FEET ON UNUSUAL CREATURE

U.21.6 Human foot/feet on body of serpent or dragon.

U.21.6²(1) The angel Azazel has human feet and hands and
the body of a dragon or serpent with wings.
see P.21.6²(1); M.20.1²(20); M.14.2²(20)
ApAb 23.7; GL 5, 123-124, n.131

---> C.1(28)

U.21.6²(2) Solomon summons up a winged demon in the form of a dragon but with the feet and face of a man.

see F.21.6²(1)

TSol 14.1-2

---> C.1(19)

U.21.6¹⁰(1) Before the Fall, the serpent has human feet, hands, ears and tongue, and stands erect like a reed. It also has wings.

see P.21.6¹⁰(1); Ib.21.6¹⁰(1); J.21.6¹⁰(1)

BR 19.1; BR 20.5; LAE (ApMos) 26.2-3; KR 10.11 1

---> C.3.a(44); C.5.a(4); A.16.a(6)

U.23 DISEASE, PARALYSIS OR MALFUNCTION OF FOOT/FEET

U.23.1 Lameness

U.23.1⁹(1) Balaam is lame of one foot (and later becomes blind of one eye).

see G.23.4⁹(11); If.6.1⁹(4); A.25.15⁹(1);

I.23.3⁹(6); Va.27.1⁹(1); G.1.1⁹(1); G.5.1⁹(1)

GL 3, 359; GL 6, 126, n.731

---> D.1.c(4)

U.23.1⁹(2) Samson is lame of both feet and can only crawl.

see E.8.1⁹(2); E.25.5⁹(1); A.6.1⁹(11);

Ie.17.3⁹(1); I.10.20⁹(1); G.24.1⁹(2);
G.1.1⁹(2); E.6.5⁹(3); M.6.3⁹(1); T.25.1⁹(2);
G.23.4⁹(15)

BaR 14.9

---> D.2.d(2); C.3.b(2)

U.23.1⁹(3) Meribbaal has crippled feet and is lame after
falling from his nurse's arms when a child.

II S 4.4; II S 9.3,13; II S 19.27

---> A.23(2)

U.23.1⁹(4) Nebuchadnezzar, ignorant of the mechanism of
Solomon's throne, is struck on the left foot
by the right paw of a golden lion so that he
becomes lame.

see T.24.3⁹(1); A.27.2⁹(3); Cc.27.1⁹(1);
A.6.2⁹(2); A.2.4⁹(1); Pd.6.5⁹(1); Pd.12.1⁹(1);
E.6.5⁹(5); Ib.1.1⁹(2)

GL 6, 453, n.13

---> A.29(2); A.23(4)

U.24 WOUNDED, MUTILATED OR MAIMED FOOT/FEET

U.24.4 Flesh of soles cut off

U.24.4⁹(1) The fifty men whom Adonijah, the pretender to
the throne, prepares to run before him, cut
out the flesh of the soles of their feet and

their spleens to fit themselves for the
function of heralds.

see U.2.4⁹(1); U.13.5⁹(1); V.2.9⁹(1);
Vi.1.1⁹(1)

GL 4, 118; GL 6, 275, n.139

---> B.22.a(12)

Ua THE HEEL(S)

Ua.15 ABNORMAL PUNCTURE OR OPENING IN HEEL(S)

Ua.15.1⁹(1) A hole is bored through Shebnah's heels (by
which he is tied to the tail of a horse).

GL 4, 270; GL 6, 365, n.65

---> B.22.b(6); B.15.a(13)

Ub THE TOE(S)

Ub.1 ABSENCE OF TOE(S)

UB.1.1⁹(1) Adoni-zedek's big toes and thumbs are cut off
by the tribe of Judah.

see Pc.1.2⁹(1)

Jg 1.6-7

---> A.26.b(36)

Ub.5 UNUSUAL NUMBER OF TOE(S)

Ub.5.5 Six toes on foot/feet

Ub.5.5⁹(1) One of the Philistines who fights at Gath has six toes on each foot and six fingers on each hand.

see Pc.5.5⁹(1); A.6.1⁹(10)

II S 21.20; I Ch 20.6

---> A.1.b(8)

Ub.23 DISEASE, PARALYSIS OR MALFUNCTION OF TOE(S)

Ub.23.3 Gout

Ub.23.3⁹(1) Asa, Solomon's son, has gout and leans on a staff after Solomon has transferred David's curse against Joab's descendants to his own issue.

GL 4, 127; GL 6 278, n.10; GL 4, 184; GL 6, 309, n.22

---> A.7(6); A.26.b(49)

Uc THE TOENAIL(S)

V THE INTERNAL PARTS

V.1 ABSENCE OF INTERNAL PART(S)

V.1.1⁹(1) The bodies of the soldiers of Sennacherib are burned within but their arms and clothes are preserved.

II Bar 63.8

---> B.4(2)

V.2 PARTIAL ABSENCE OF INTERNAL PART(S)

V.2.9 Absence of spleen

V.2.9⁹(1) The fifty men whom Adonijah, the pretender to the throne, prepares to run before him, cut out their spleens and the flesh of the soles of their feet to fit themselves for the function of heralds.

see Vi.1.1⁹(1); U.2.4⁹(1); U.13.5⁹(1);
U.24.4⁹(1)

GL 4, 118; GL 6, 275, n.139

---> B.22.a(12)

V.16 INTERNAL ORGANS OF UNUSUAL SUBSTANCE

V.16.12 Viscera of fire

V.16.12²(1) Enoch's internal organs become burning sparks
at his transformation into Metatron.

see A.6.3²(2); A.6.5²(12); G.5.13²(2);
G.10.2²(3); M.14.2²(13); M.20.1²(13);
A.16.12²(6); B.16.12²(1); E.16.4²(1);
G.16.12²(5); Va.16.12²(1); A.10.1²(6)
III En 15.1; III En 48c.6(Appendix)

---> A.35(2)

Va THE BONE(S)

Va.2 ABSENCE OF PART OF BONE(S)

Va.2.1 Absence of joints

Va.2.1²(1) Angels have no joints, except the Angels of
Destruction. In a different version, only the
Angels of Destruction have no joints in their
feet.

BR 65.21; WR 6.3

---> B.22.(1)

Va.3 VITAL BONE(S)

Va.3.1⁹(1) Judah's bones join together again when Moses
prays to God to forgive Judah (for not
redeeming his promise to bring Benjamin back
to his father).

see E.13.1⁹(1); G.10.4⁹(1); Gf.16.3⁹(1);
 Ic.18.5⁹(1); F.18.5⁹(1); J.23.1⁹(2);
 I.23.3⁹(2); E.8.1⁹(1); F.11.6⁹(1);
 If.6.1⁹(1); A.10.1⁹(7)

GL 3, 456; GL 6, 155, n.922

---> A.14.b(4); A.19.b(8)

Va.3.1⁹(2) The scattered bones of Joseph unite themselves
 into an entire body.

see Va.10.10⁹(1); A.10.1⁹(6); Sa.2.3⁹(12);
 Sa.24.3⁹(12); Va.3.1⁹(3); Va.27.2⁹(1)

DR 11.7

---> A.15(1); A.19.b(7)

Va.3.1⁹(3) Joseph's bones, wrapped by Moses in a sheep's
 skin on which the Name of God is written, come
 alive again and, assuming the form of a sheep,
 follow the Israelites during their
 wanderings through the wilderness.

see Va.27.2⁹(1); Sa.2.3⁹(12); Sa.24.3⁹(12);
 A.10.1⁹(6); Va.3.1⁹(2); Va.10.10⁹(1)

GL 5, 376, n.442

---> A.11.a(2); B.19.a(5)

Va.3.1⁹(4) The bones (or skull) of a slain Jew made into
 a drinking vessel, come to life and strike a
 blow in Nebuchadnezzar's face, while a voice
 announces "A friend of this man is at this

moment reviving the dead".

see D.3.1⁹(1)

GL 4, 330; GL 6, 418, n.90

---> A.15(3); B.2.c(11)

Va.3.1⁹(5) Dry bones join together when Ezekiel prophesies over them, and sinews, flesh and skin grow on them.

Ezk 37.7

---> B.4(12); A.19.b(22)

Va.3.1⁹(6) A thigh-bone rolls of its own accord between the feet of a government courier bringing bad tidings for the Jews of Caesarea, so that he stumbles and dies.

KR 5.8⁵; BaR 18.22

---> B.2.b(3)

Va.6 UNUSUAL SIZE OF BONE(S)

Va.6.5 Abnormally long bone(s)

Va.6.5³(1) The giant Og is of immense stature: his thigh-bone alone measures more than three parasangs.
see A.6.3³(1); A.6.5³(6); Ic.6.5³(1);
Ic.7.2³(1); Ic.7.3³(1); Sa.2.3³(1);
Sa.24.3³(1); Ic.2.8³(1); Ic.5.11³(1);
U.6.5³(1); A.6.1³(12)

---> A.1.a(15)

Va.10 UNUSUAL EMISSION OR EMANATION FROM BONE(S)

Va.10.10 Unusual scent or fragrance from bone(s)

Va.10.10⁹(1) Joseph's bones exude fragrance.

see Va.3.1⁹(2); A.10.1⁹(6); Sa.2.3⁹(12);

Sa.24.3⁹(12); Va.3.1⁹(3); Va.27.2⁹(1)

GL 3, 5; GL 6, 1, n.2

---> B.6.b(4)

Va.11 UNUSUAL COLOUR OF BONE(S)

Va.11.1 Black bone(s)

Va.11.1⁹(1) Someone who drinks water has black bones,
someone who drinks wine has red bones, and
someone who drinks hot water has white bones.

see Va.11.2⁹(1); Va.11.3⁹(1)

BR 89.2

---> A.14.d(7)

Va.11.2 White bones

Va.11.2⁹(1) Someone who drinks hot water has white bones,
someone who drinks wine has red bones, and

someone who drinks cold water has black bones.

see Va.11.1⁹(1); Va.11.3⁹(1)

BR 89.2

---> A.14.d(7)

Va.11.3 Red bones

Va.11.3⁹(1) Someone who drinks wine has red bones, someone who drinks cold water has black bones, and someone who drinks hot water has white bones.

see Va.11.1⁹(1); Va.11.2⁹(1)

BR 89.2

---> A.14.d(7)

Va.16 BONE(S) OF UNUSUAL SUBSTANCE

Va.16.12 Bone(s) of fire

Va.16.12²(1) Enoch's bones and veins become glimmering coals at his transformation into Metatron.

see A.6.3²(2); A.6.5²(12); G.5.13²(2);

G.10.2²(3); M.14.2²(13); M.20.1²(13);

A.16.12²(6); B.16.12²(1); E.16.4²(1);

G.16.12²(5); V.16.12²(1); A.10.1²(6)

III En 15.1; III En 48c.6(Appendix)

---> A.35(2)

Va.24.1 Racked or broken bones

Va.24.1⁹(1) Noah's bone is broken when a lion bites him as
he is about to leave the ark.

see A.11.2⁹(1); A.11.3⁹(1); G.10.2⁹(1);
Sa.2.3⁹(4); Sa.24.3⁹(4); Sa.2.1⁹(1);
T.23.1⁹(1); I.10.4⁹(1); Sa.24.10⁹(1);
E.11.2⁹(1); If.26.1⁹(1); B.11.2⁹(1);
B.11.3⁹(2); Sa.24.2⁹(1)

BR 30.6

---> A.20(3)

Va.24.1⁹(2) Antiochus Epiphanes's bones are racked when he
is hurled from his chariot.

see A.10.10⁹(2); B.23.6⁹(1); G.23.20⁹(1)

II M 9.7

---> A.26.b(50); B.4(15)

Va.27 TRANSFORMATION OF BONE(S)

Va.27.1 Transformation of bone(s) into serpent

Va.27.1⁹(1) From Balaam's bones arise several species of
harmful snakes.

see If.6.1⁹(4); A.25.15⁹(1); U.23.1⁹(1);
G.23.4⁹(11); I.23.3⁹(6); G.5.1⁹(1); G.1.1⁹(1)

GL 3, 411; GL 6, 145, n.856

---> C.6.b(10)

Va.27.1⁹(2) The human backbone is transformed into a
serpent.

GL 5, 58, n.190

---> A.26.b(62)

Va.27.2 Transformation of bone(s) to assume the shape of
a sheep

Va.27.2⁹(1) Joseph's bones, wrapped by Moses in a sheep's
skin upon which the Name of God is written,
come alive and assume the form of a sheep.

see Va.3.1⁹(2); A.10.1⁹(6); Sa.2.3⁹(12);
Sa.24.3⁹(12); Va.3.1⁹(3); Va.10.10⁹(1)

GL 5, 376, n.442

---> A.11.a(2); B.19.a(5)

Vb THE BRAIN

Vc THE HEART

Vd THE LIVER

Vd.23 DISEASE, PARALYSIS OR MALFUNCTION OF LIVER

Vd.23.10 Unspecified disease of liver

Vd.23.10⁹(1) Gad is afflicted with a disease of the liver
as a punishment for his hatred towards Joseph.

---> A.26.b(16)

Ve THE LUNG(S)

Vf THE INTESTINE(S)

Vf.1 ABSENCE OF INTESTINE(S)

Vf.1.1⁹(1) The Philistines' entrails are eaten by mice
when they go to ease nature.

see F.13.2⁹(1); F.24.3⁹(1)

GL 4, 62-63; GL 6, 223, n.34

---> A.26.b(32)

Vf.1.1⁹(2) Jehoram's bowels drop out with disease.

II Ch 21.18-19

---> A.10(1); A.26.a(13); A.26.b(45)

Vg THE WOMB

Vg.1 ABSENCE OF WOMB

Vg.1.1⁹(1) Sarah has no womb.

see Vg.23.1⁹(3); A.10.1⁹(5); F.10.1⁹(3);

Nd.5.1⁹(1)

GL 5, 231, n.117

---> A.4(1)

Vg.1.1⁹(2) Rebecca has no ovary and is therefore barren
(until Isaac prays to the Lord and He makes an
ovary for her).

BR 47.2; BR 53.5; BR 63.5; BR 68.5

---> A.4(2)

Vg.1.1⁹(3) Ruth lacks the main portion of the womb until
God shapes a womb for her.

RR 7.14

---> A.4(3)

Vg.23 DISEASE, PARALYSIS OR MALFUNCTION OF THE WOMB

Vg.23.1 "Closed" or barren womb

Vg.23.1⁹(1) One of the two wives of the men of the
generation of the Deluge is sterilized.

GL 1, 117

---> B.14.b(1); B.23.a(2)

Vg.23.1⁹(2) All the women of Abimelech's household become
barren while Sarah remains with Abraham.

Gn 20.17-18

---> A.26.b(10)

Vg.23.1⁹(3) Sarai is barren (but gives birth when she is
past the age of ninety).

see Vg.1.1⁹(1); A.10.1⁹(5); F.10.1⁹(3);
Nd.5.1⁹(1)
Gn 11.30

---> D.1.b(9)

Vg.23.1⁹(4) Rachel, Jacob's wife, is barren for a long
time (until she gives birth to Joseph).
Gn 29.31-32

---> B.24(12)

Vg.23.1⁹(5) Hannah, wife of Elkanah, is barren until the
age of one hundred and thirty, when she gives
birth to Samuel.
I S 1.5f.; GL 4, 58-59; GL 4, 215-218, n.6-15

---> D.2.c(1)

Vg.23.1⁹(6) Samson's mother is barren for most of her life
(until an angel tells her that she will bear a
son).
Jg 13.2; BaR 10.5

---> D.2.c(2)

Vg.23.1⁹(7) Sopanim, the wife of Nir, is sterile but when
she is past the menopause she conceives
without contact with her husband.
II En 71.1-2

---> D.2.c(5)

Vg.23.1⁹(8) An allegory: A barren woman gives birth after thirty years, but her son dies on her wedding day. Then her face suddenly shines and flashes like lightning; she utters a loud cry and is no longer visible, but in her place there is an established city.

see F.10.1⁹(14)

IV Ezra 9.43f.; IV Ezra 10.25-27,44,50

---> D.1.a(4)

Vg.24 WOUNDED OR MUTILATED WOMB

Vg.24.1 Torn or lacerated womb

Vg.24.1⁹(1) Rebekah has a torn womb after Esau fights with Jacob over who is to be born first (and threatens to kill her if he does not get his way).

GL 5, 271, n.16; GL 1, 313-314

---> A.20(2)

Vi THE SPLEEN

Vi.1 ABSENCE OF SPLEEN

Vi.1.1⁹(1) The fifty men whom Adonijah, the pretender to the throne, prepares to run before him, cut out their spleens and the flesh of the soles

of their feet to fit themselves for the
function of heralds.

see U.2.4⁹(1); V.2.9⁹(1); U.13.5⁹(1);
U.24.4⁹(1)

GL 4, 118; GL 6, 275, n.139

---> B.22.a(12)

W THE BLOOD

W.1 ABSENCE OF BLOOD

W.1.1⁹(1) No blood flows from the pierced bodies of
Zimri and Cozbi.

see A.23.6⁹(7); I.23.2⁹(4)

BaR 20.25

---> B.31.c(1)

W.3 VITAL BLOOD

W.3.1⁹(1) The blood of the murdered prophet Zechariah
seethes and reeks and does not congeal for two
hundred and fifty years until his death is
avenged.

EkR 4.13~~6~~16; EkR 23 (Proems); EkR 2.2~~6~~4; KR
3.16~~6~~1; KR 10.4~~6~~1

---> B.4(14)

W.4 BLOOD IN UNUSUAL PLACE ON BODY

W.4.1 Blood in eyes

W.4.1²(1) The ugly angels who carry off the souls of
ungodly men, have eyes mixed with blood; their
faces are like those of a leopard, with tusks
like those of a boar outside their mouths, and

hair loose like the hair of a woman.

see F.18.9²(1); Ic.18.1²(1); E.9.5²(1)

---> B.24(10)

W.4.2 Blood in mouth

W.4.2⁹(1) Eve has a vision in which Abel's blood is in the mouth of Cain who is gulping it down.

LAE(ApMos) 2.1-3; LAE(Vita) 23.2

---> C.10(19)

W.4.2⁹(2) The water drunk by the Egyptians becomes blood in their mouths.

see Ie.27.1⁹(1); B.24.3⁹(2); B.23.2⁹(4);

B.24.3⁹(1); B.23.1⁹(1); P.23.1⁹(2);

Sa.24.2⁹(7); Sa.2.1⁹(7); A.23.3⁹(1);

A.23.6⁹(1)

ShR 9.10-11

---> A.26.b(24); B.5(8); B.24(14)

W.5 UNUSUAL QUANTITY OF BLOOD

W.5.1 Unusual quantity of menstrual blood

W.5.1⁹(1) Vast quantities of blood pour from the vaginas of the daughters of Zion so that the gentiles are unable to mix with them.

see D.23.1⁹(1); E.23.1⁹(1); Sb.10.3⁹(1)

---> B.23.b(4); B.21(5)

W.21 HUMAN BLOOD IN UNUSUAL CREATURE

W.21.1 Idol with human blood

W.21.1¹⁰(1) Blood drips from the idols of the Egyptians.

GL 2, 349; GL 5, 428, n.177

---> A.26.b(24); B.5(8); B.24(14)

W.25 UNUSUAL ABILITIES OF BLOOD

W.25.1 Speaking blood

W.25.1⁹(1) Abel's blood cries out to God from the ground.

see A.10.1²(1)

Gn 4.10; BR 22.9

---> B.2.c(2)

W.25.2 Blood that unfastens

W.25.2⁹(1) The blood of an unborn child unfastens the sword from Joab's hand.

see P.23.6⁹(2); U.13.1⁹(1)

GL 4, 100; GL 6, 258-259, n.77

---> B.27.a(3)

W.25.2⁹(2) The warm blood of a slain Amorite frees
Kenaz's hand from his sword.

see G.23.4⁹(12); G.23.4⁹(13); A.6.5³(2)

Ps-Philo 27.11

---> B.27.a(2)

W.25.5 Blood that permeates bone

W.25.5⁹(1) The blood of a true heir permeates the bone of
his father's corpse (while the blood of an
impostor shows no affinity with the bone).

GL 4, 131; GL 6, 284, n.27

---> B.2.c(10); B.3(4); B.6.b(9)